

OF  
THE MARKES  
OF THE CHILDREN  
OF GOD, AND OF THEIR  
comforts in *afflictions.*

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By IOHN TAFFIN.

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Overseene againe and augmented by the  
Author, and translated out of *French*  
by ANNE PROVVESE.

*The third Edition.*

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*Rom. 8. 16.*

The spirit beareth witnesse to our spirit that wee  
are the sons of God. If we be sons, then are  
we also heires, the heires of God and joynt  
heires with Christ: so that we suffer toge-  
ther that we also may be glorified together.

---

L O N D O N.

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TO THE RIGHT  
HONORABLE AND  
vertuous Lady, the  
*Countesse of VVar-*  
*wicke.*



Or as much as  
it hath plea-  
sed almighty  
God of his in-  
finitt goodnesse, to give  
unto the glorious Gos-  
pell of his eternall son,  
so long, and prosperous  
successe in this our  
countrie: it is now time  
(right Honorable and

*The Epistle*

my very good Lady) for every one that is a true professor of the same, al carnall perswasions of humane reason deluding the soule being set aside , to prepare our selves to the day of trial. For although it pleaseth God sometimes, for the gathering of his church, to give unto it as it were *Halcion* dayes: yet common it is not , that it should any long time continue in rest and pleasure. Nay, by the word of God we know & by experience sometimes

*Dedicatorie.*

times of our selves (her  
Majesties royall person  
not excepted) and now  
of our neighbors round  
about us wee see, that  
the Church of God in  
this world, as it ever  
hath beene, so must it  
ever be under the crosse.  
And therefore if wee  
will be counted of the  
Church indeed, & glo-  
ry in that excellent  
name of a Christian, let  
us know assuredly, that  
unto us, even unto us  
(that have so long lived  
in rest, and pleasure, if  
wee be the children of  
A3 God)

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God) in some sort and measure a triall must come. For, if God chastise every sonne whom he receiveth, and every member of Christs body must bee fashioned like unto the head, if the afflictions of this world are manifest tokens to the children of God, of his favour and love towards them, and sure pledges of their adoption: how can we look, or how can wee desire to bee exempted from this common conditiō of God his owne children

*Dedicatorie.*

dren and household? To  
this end therefore (right  
honorable Lady) I have  
translated this little  
booke, first to admo-  
nish some, ( who for  
lacke of experience, ne-  
ver feeling other dayes  
than these full of peace  
and quietnes) that they  
learne to apply unto  
themselves whatsoever  
they heare or read of  
the triall of God his  
children, lest falsly i-  
magining it to apper-  
taine either to the times  
that are past, or to other  
Nations, it fall suddenly

*The Epistle*

upon them as a theefe  
in the night, and they be  
destitute of all hope &  
comfort. Secondly, to  
awake others aboun-  
ding both in know-  
ledge and other graces,  
whom notwithstanding  
Sathan (by the deceiva-  
ble lusts and vaine plea-  
sures of this wicked  
world) hath so rockt  
asleepe, that they seeme  
almost, as they that are  
diseased with the Le-  
thargie, to have forgot-  
ten both themselves,  
their holy calling and  
profession. Last of all  
to

*Dedicatorie.*

to comfort an other  
sort,whom it hath plea-  
sed God so to presse  
downe with sorrowes;  
and to exercise with the  
continuall afflictions &  
calamities of this mor-  
tall life, as no times see-  
ming favourable unto  
them,they can scarce re-  
ceive the words of any  
comfort. And because  
your honor hath beene  
of long time, not onely  
a professor , but also a  
lover of the truth ,  
whom the Lord ( exal-  
ting to an higher place  
of dignitie than many

A 5 other)

*The Epistle*

other) hath set up, as it were a light, upon an high candlesticke, to give light unto many, I have especially dedicated unto your honour this my poore travaile, humbly beseeching the Lord to make it no lesse comfortable to your honour, and those that shall read it, than it hath beene unto mee who have translated it. Every one in his calling is bound to doe somewhat to the furtherance of the holy building; but because great things  
by



*Dedicatorie.*

by reason of my sex, I  
may not doe, and that  
which I may, I ought  
to doe, I have according  
to my dutie, brought  
my poore basket of  
stones to the strength-  
ning of the wals of *Ie-  
rusalem*, whereof (by  
grace) wee are all both  
Citizens and members.  
And now to returne to  
those whom experience  
hath not yet taught, and  
whom prosperitie will  
not suffer to awake: I  
earnestly beseech them  
both in the Lord, no  
longer to deceive them-  
selves

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selves with vaine imaginations, neither to suffer their hearts so to be tied to earthly vanities, that they should despise or neglect those things that can truly make them happy indeed. When it shall please God to open their eyes to discern betweene heavenly and earthly, between things transitory, and things everlasting, I know they will of themselves bee ashamed of this their negligence. For what are all the pleasant things

*Dedicatorie.*

things of this world,  
which most bewitch  
the minds of men, if  
they be compared with  
heavenly and eternall  
things? If stately and  
sumptuous buildings  
doe delight; what build-  
ing is so stately and  
glorious as new *Jerusa-*  
*lem*? If riches; what  
so rich as that, whose  
pavement is of pure  
gold, whose foundati-  
ons and walles of pre-  
cious stones, and gates  
of Orient pearles? If  
friends, kinsfolke and  
neighbours; what Ci-  
tie

*The Epistle*

tie so replenished as  
this, where God him-  
selfe in his Majestie, Je-  
sus Christ the head of  
the Church in his glo-  
ry, and all the holy An-  
gels, Patriarches, Pro-  
phets, Apostles & Mar-  
tyrs doe dwell together  
in happinesse for ever?  
If honour; what honor  
comparable to this, to  
be the servant and child  
of so mighty a King, &  
heire of so glorious a  
kingdome; where nei-  
ther time doth con-  
sume, nor envie deprive  
of honour, nor power  
of

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*Dedicatorie.*

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of aduersary spoyle of  
glory , that is endlesse  
and incomprehensible?  
If then there bee no  
comparilon betweene  
things heavenly and  
things that are earthly,  
and no man can attaine  
to the things that are  
heavenly , but by the  
same way that Christ  
himselſe attained unto  
them ; which was by  
the crosse: why ( casting  
off al impelements that  
preſſeth downe ) doe  
wee not run on our  
course with cheereful-  
neſſe and hope, having  
Christ

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*The Epistle*

Christ so mighty a king  
for our Captaine and  
guide, who (as the Apo-  
stle saith) for the glory  
that was set before  
him, indured the crosse,  
& despising the shame,  
sitteth now at the right  
hand of the throne of  
God? How slow and  
dull of heart are wee, if  
as *Esau* (who for a  
messe of pottage sold  
his birth-right) wee are  
contented for a small  
and short pleasure in  
this wicked world, to  
leese that incomparable  
and everlasting glory,  
which

*Dedicatorie.*

which Christ the sonne  
of God with so great a  
price hath purchased  
for us. The Lord give  
us wisdom to under-  
stand, & grace to heare  
his voice while it is said  
to day, that when daies  
and nights and times  
shall cease, wee may  
(without time) enter  
into his joy and rest  
which never shall have  
end. The Lord ever  
preserve your Honour;  
and adde unto a multi-  
tude of happy yeares  
spent in his feare, a con-  
tinuall increase of all  
spiri-

*The Epistle*

spirituall graces to his  
glory, and your end-  
lesse comfort,

Your Honours, in  
the Lord, most  
humble A. P.





TO THE FAITH-  
FULL OF THE  
*Low-countrie.*

**I***T is not without  
reason (right deare  
& worshipfull bre-  
thren ) that the  
Church of Christ is called mili-  
tant upon earth : and compared  
as well to a woman in travell of  
child from the beginning of the  
world, as to a ship upon the Sea,  
tossed with tempests, and to a  
field tilled, upon which the Plow  
is drawne to cut it. The present  
estate of the Church exercised  
by so many disputations, assaul-  
ted so mightily by continuall  
wars ( the mother and nurse of  
all calamities ) and afflicted by  
revolts*

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## To the faithfull

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revolts, by Libertines, by people prophane, and by so many heretiks, is to us a lively mirror, a manifest scale, and an example good to be marked. Now, as the infirmitie of the flesh which dyeth not in the very children of God, but at their death; taketh from thence, & from other matter, occasion of temptations most dangerous, and many assaults: so the bounden duety and affection which I beare towards you, driveth me to testifie unto you the fervent desire which I feele continually in my heart of your comfort, constancie and perseverance in the way of salvation. For this cause it is that in my voyage from Germany I made this little treatise Of the markes of the children of God, and of their consolations in their afflictions: the  
which

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of the Low Countrie.

which (being God bee thanked returned) I was willing with the advice of my brethren and fellows in the holy Ministerie, to put to light and dedicate unto you, to the end that reading it you might know and feele more and more the incomprehensible grace of God towards you, by the testimonies of your adoption, & the full assurance of the certaintie of it: and that in the midst of your so long and heavie afflictions, you might be partakers of the unspeakeable comforts which God setteth forth to his children in his word: whereby also you feeling your selves truly happy, you may constantly persevere in his holy truth and obedience of his will, aspiring with contentment and joy of the holy Ghost to the enjoying of that kingdome of glory, the right  
and

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To the faithfull, &c.

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*and possession whereof is purchased for you, and kept in your head Iesus Christ. Finally, I pray God withall my heart to shew me this favour, that this my little labour may be acceptable unto you, and that it will please him to blesse it, by the efficacy of his holy spirit, to your comfort and salvation, and to the advancement of the kingdome of our Lord Iesus Christ.*

Harlam 15. Septem-  
ber. 1586.

Your humble brother and  
servant in Christ,

John Taffin Minister of  
the holy Gospel in the  
French Church at Har-  
lam.

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## THE MATTERS that are handled in this *Treatise*.

### *Chap.*

- 1 **O**F the great and incomprehensible happinesse of the life everlasting promised to the children of God. *fol. 1.*
- 2 How wee know that wee are the children of God. *fol. 26.*
3. How every member of the Church ought to apply to himselfe the markes of it, to assure himselfe of his adoption and salvation. *fol. 42.*
- 4 How we ought and may assure our selves that we are the children of God, although the markes of our adoption bee in us but small and weake. *fol. 62.*
- 5 That the Apostacie and revolt of some who have made profession of the true religion, ought not to cause us to call in doubt either the doctrine, or our adoption. *fol. 113.*
- 6 That afflictions ought not to make  
us

- us doubt of our adoption, but rather to confirme us. fol. 135.
- 7 That the afflictions which come unto us were foretold, and therefore they ought to confirme us in the assurance of our adoption. fol. 140.
- 8 That the children of God have at all times beene afflicted, and yet beloved of God. fol. 152.
- 9 That the common afflictions of the children of *Adam*, are to the faithfull, because of the excellent fruits of them, testimonies of their adoption, and of the love of God towards them. fol. 180.
10. Of the afflictions for Christs sake, and of the fruits of them. fol. 206.
- 11 Of the fruits of the afflictions for the name of Christ. fol. 232.
- 12 An exhortation to persevere constantly in the truth of the Gospel in the time of persecution: not to feare death; for man to keepe himselfe from Apostacie and dissimulation: to use the holy Ministerie; to walke in the feare of God, & to pray unto him. fol. 246.
13. Holy meditations and prayers. fol. 288.



OF THE MARKES  
OF THE CHIL-  
dren of God, and  
of their consolations  
in their afflicti-  
ons.

Published for the good  
and benefit of the *Elect*  
*children of God*  
*in Christ.*

C A P. I.

*Of the great and incomprehen-  
sible felicitie of the everla-  
sting life promised to the  
children of God.*

**S** Aint Paul hath very  
aptly set forth unto  
us the incomprehen-  
sible excellencie of the fellici-  
tie of the children of God,  
B saying :

1 Cor. 2.9.

Aug. enar-  
rat. in  
Psal. 26.  
Tom. 3.

2. Cor. 5. 1.  
1. Cor. 13. 9

1. Cor. 13.  
12.

saying : That the eye hath not  
seene , the eare hath not heard,  
neither hath it entred into the  
heart of man, what things God  
hath prepared for those that  
love him. According to this  
sentence, Saint *Augustine*, ten-  
ding to the same butt, saith of  
the goodnesse of grace : Let  
your hearts goe beyond all that  
you are able to comprehend,  
and stay not your selves at the  
greatnesse and excellency of it  
which you imagine : but say, yet  
this is not it ; for if it were it,  
it could not enter into thy  
thought and heart. This hap-  
pinesse then cannot bee com-  
prehended by us according to  
the greatnesse and excellency  
of it, so long as wee dwell in  
these earthly mansions, where  
wee know God but in part  
and darkely. Notwithstan-  
ding, seeing the same Apostle  
addeth, that the Holy Ghost  
who searcheth the most deep  
things



1. Cor. 2. 10.

Eph. 1. 18.

things of God, hath given us some revelation: Seeing also he prayed to God for the *Ephesians*; That he would open the eyes of their understanding, that they might know, what is the hope of their vocation, and what are the riches of the glory of his inheritance among the Saints: wee should be too unthankfull to God, and enemies of our own comfort, if wee should make curtesie, or refuse to understand that, which it pleaseth him to reveale unto us by his word. Now, in it this felicitie is oftentimes signified by the promise of life everlasting, and not without reason. For in our felicitie, two points may and ought specially to be considered: first, the greatnesse and excellencie of the good thing: secondly, the long continuance and surenesse of it. Now both the one and the

Life everlasting  
comprehendeth the  
felicitie of  
the children of  
God.

Three degrees of life to the body and to the soule.

The first degree of life.

Rom 5.1.

Phil. 7.4.

Pf. 1.26.

other is noted by these words, *life everlasting*: For by life is signified the greatnesse of the felicitie, and<sup>1</sup> by everlasting, the infinit length of it. As touching life, we may consider three degrees as well in the body, as specially in the soule. The first degree of life as touching the soule, is meant by this peace of conscience, and joy of the holy Ghost, which wee receive and feele, being reconciled to God in Iesus Christ. And this peace & beginning of life, surmounteth all understanding, as Saint *Paul* doth witnesse, and God his children doe feele. And indeed it is a thing ravishing our soules with joy unspeakable, when God maketh the brightnes of his face to shine upon us: As also *David* sheweth, when he asketh so oft of God this grace, for a full measure of all felicitie. As touching

ing the body, the first degree of life lieth in this, that the afflictions of it be not onely mitigated, and made light by this life of the soule reconciled to God, and feeling joy through the brightnesse of his countenance, but also are converted (being the fruits of the love of God towards us) into salvation and glory. The second degree of life may be considered in the separation of the soule and the body, the which improperly (as touching the faithfull) is called death. For even as touching our bodies, although they goe to rot in the earth, yet being then delivered, and free from all sicknesse, from hunger, thirst, heat, cold, and from a thousand other torments, which of their nature are a kind of death, they goe to rest in their beds, as *Eesai* saith; and being

Rom. 8.  
27.  
Heb. 12. 6.

The second degree of life.

*Eesai* 57. 1.

Apoc. 14.  
13.

Luk. 16. 22.  
Luke 23.  
43.

delivered from their labours and travailes, they are blessed, as Saint *John* saith. And this rest proceeding from the favour of God, cannot properly be called death, but is to them a kind of life. But specially the soule then entreth into the possession of the second degree of life. For being delivered from the body, she is carried up by the Angels into the bosome of *Abraham*, and into Paradise with Iesus Christ, exempted then from ignorance, from incredulity, from mistrust, from coverousnesse, ambition, envie, hatred, feare, terrour, lusts, and from all other passions, vices and corruptions which are deadly in them, which also bring forth the fruits of death. And contrariwise, is then fully sanctified, victorious, and assured against Sathan, hell, sinne, and all other enemies: waiting after

ter that, with great joy, for the accomplishment of her glory in the resurrection of her body. The third degree, shall bee at the glorious coming of Iesus Christ, when our bodies being awaked out of their sleepe, they shall rise againe all renewed, bodies incorruptible, spirituall and immortall, yea fashioned like to the image of the glorious body of Iesus Christ: And so being joyned together againe to their soules, they shall bee together caught up into the clouds before our Lord Iesus Christ in the ayre, and exalted above all the heavens, into the house of God our Father. Then also shal be that accomplishment of the life of our soules reunited to their bodies, being together where Iesus Christ is, and with him, as members of his body, his brethren, and his spouse, uni-

The third  
degree of  
life.

1. Cor. 15.  
42.

Phil. 3. 21.  
1. Thess. 4.  
17.

Ephes 4. 10.  
Iohn. 14. 2.  
Iohn. 17. 24  
2. Thess 4.  
17.

1. Pet. 1. 4.

Rev. 21. 4.

Rev. 7. 14.

Rev. 19. 7.

ted to him, and by him, to God the fountaine of life. And by this union enjoying a communie in all his goods, and of this incorruptible inheritance, which can neither faile nor fade away, reserved for us in heaven. Then shall God wipe all teares from our eyes, and death shall bee no more, neither shall there be any sorrow, cry or travaile any more. All these old things shall be gone away: God shall make all things new. Then shall we be before the throne of God, and shall serve him night and day in his Temple, and shall be led by the Lambe to the living fountaines of waters. Then shall be the day of our marriage with the Lambe, when being clothed with pure and bright rayments, we shall sit at his marriage banquet. Then shall we bee like unto the Angels. If  
our

our bodies shall then shine as the Sun, what shall the brightnesse of our soules be? Then our pilgrimage being finished, wee shall bee indeed the Citizens of this heavenly and holy Ierusalem, which shall bee all of pure gold like unto the cleare glasse: having the foundations of the wall garnished with precious stones: whereof also the twelve gates, are twelve pearles: which hath no need of the Sunne, nor of the Moone, to shine in it, because the brightnesse of God shall bee the light of it, and the Lambe himselfe shall be the candle of it. O how happy shall the Citizens be, that shall live in such a Citie! See then what good things are signified by life everlasting, and the three degrees of it. But Saint *Paul* lifteth us up yet higher into the contemplation of

Matth. 22.

30.

Matth. 13.

43.

*Bern. meditation. 9.*

I. Cor. 15,  
24.

this life which we shal enjoy after the resurrection. Then saith *S. Paul* Iesus Christ shall give up his kingdome unto God his Father, as if he should say : Father , behold those whom thou hast given to me before the foundation of the world : they were lost , and thou diddest send me to save them: I have redeemed them with my blood ; thou hast appointed me King over them: they are my kingdome which I have gotten , and which I have so guided and governed, that having sanctified and delivered them from all their enemies , I have brought, given, and presented them unto thee, that having as touching my selfe , accomplished the worke & charge which thou haddest enjoined me , from this time forth thou maist be King, reigning immediatly in them , and filling them with  
all



all happinesse and glory. Then shall there be no creature either in heaven or in earth, that shall have any domination or Lordship. There shall be neither King nor Prince, neither Master nor Lord. There shall be neither father, mother, husband, nor wife. There shall be neither Prophet, Doctor, Minister nor Pastour. There shall bee neither riches, nor estates. All the enemies also of Iesus Christ shall be destroyed for evermore, death being swallowed up into victory, and Satan with his angels, and all the reprobate being cast into the bottomlesse pit. Contrariwise, the elect being fully sanctified, shall bee lifted up both in body and soule above all the heavens, The worke of Christ shall be finished. And all being done. The very same offices which Christ hath received, and shall exercise for the

I. Cor. 15.  
28.

Revel. 11. 6.

the accomplishment of our salvation, to be a King, Priest, and a Prophet, and to sit at the right hand of God, shall cease, but so, as the fruits and the incomprehensible benefits gotten by them unto the Church, shall ever abide to his everlasting glory. But what shall that be then? God the Father, the Sonne, and the Holy Ghost, one only God shall be immediatly all things, both in this man Christ, and in all us the members of his body. The Godhead (I say) shall be in the man Iesus Christ, and in us, King, Prince, Father, riches, life and glory. To be short, all things, and such a heape of happinesse and felicitie, that as sundry vessels cast into the sea are full of water, so as they can neither want, nor have more: So this sea of Divinity being all things in us all, we shall bee filled and satisfied with

with life and glory, so as wee can neither want, nor receive more. Then shall we not only taste how sweet our God shall be, but we shall be filled and thoroughly satisfied with his sweetnesse most wonderfull. Then shall the Son himselfe be subject to the father, to wit, as touching his humanitie: but that shall be for the increase of his glory, & our felicitie. For the Son of man abiding still united to the Sonne of God, and then ceasing the government which he shall have until the resurrection, God shall in such sort be in this sonne of man, and in us, that the majestic and brightnesse of the divinitie then reigning immediately, shall cause the difference betweene the divinity of Christ, and his humane nature subject unto it to appear. But as the principall glory of the Son of man, is to be united unto

*Psal. 34. 9.*

*Cypri. de  
ascen.  
Christi.  
1 Cor. 15.  
18.*

*August.  
lib. 80.  
quest. 69.  
& lib. de  
trinit. 1.  
cap. 8.*

*Io. 17. 22.  
Phil. 2. 7.*

Gen. 47.

unto the sonne of God in one person, and that this his divinity shall be for the most part, as it were hid untill that day, and that then it shall bee fully reveled: how much more the divine majesty of the son of God, shall cause the subjection of the son of man to appeare, so much the greater shall appeare the glory of this son of man united in one person to the Godhead then reigning in his full majestie and glory. As (if a mā may find any thing never so little to represent this high mysterie) wee may consider, that the felicity and glory of the brethren of *Ioseph* was so much the greater, that by the greatnes of *Ioseph*, exalted to the government of *Egypt*, they were subject unto him, and there appeared a great difference betweene *Ioseph* & his brethren, not by the diminishing of them, but by

by the encreasing of *Ioseph*, his brethren having this happines and honour, to be the brethren of *Ioseph*, so much more great and honorable, by how much, the greatnesse of the majesty and glory of *Ioseph*, made their subjection more to appeare. And this is it that may in some sort bee noted in the Church. For although that now, her subjection and the difference appeare betweene her, gathered and composed of sinfull men, having their sanctification and their life of their head Iesus Christ: and betweene him very God, and perfect man, sitting at the right hand of God the father almighty: yet as the, the more great the glory of Christ shall appeare, shewing himsele immediatly with his divine majestie in his brightnesse: so much the more clearely shall the subjection and difference  
of

Ephes. 2. 15.

Ioh. 17. 24.

of the Church appeare, not by diminishing the happines and glory of it, but by the increase of the glory of her head, brother and bridegrome : The Church having this happinesse and honour, to be, and still to abide united unto Christ, making with her this new man, whereof *S. Paul* speaketh, yea so much the more happy and glorious, by how the excellencie of the majestic & glory of Christ, the sonne of man with us, shall exceed in greatnessse, being united to the son of God, shining then with the Father & the holy ghost, one onely God in his divine Majestic. Hereof also it followeth, that our chiefe felicitie shal be to behold this glory of Christ. & indeed this is that benefit & happines which he asked for us of God his father : saying, father, my desire for those whom thou hast given

ven me, is, that they be where I am, & that they may see my glory. And what glory? That we should see him, as he shall be in Majestic incomprehensible as touching his Godhead, & consequently in soveraigne glory as touching his humanity united to this divine Majesty. Behold also how this shall be accomplished which is written, that we shall see God face to face for the accomplishment of our felicity. Which that we may the better comprehend, we must finally conclude, that the fruit thereof, shall be this, joyful & perfect, which Christ hath promised us, promising farther, to make us enter into the joy of our Lord. S. *Augustine* in a certaine meditation (which is indeed both holy and heavenly) sheweth very excellently, how great this our joy shall be, and that joy of our Lord which wee shall enter into

1. Iohn. 3. 2.

1. Cor. 13.  
12.

Iohn 15.  
11.  
Iohn. 16.  
24.  
Matth. 25.  
21.

*August. in  
manual.  
Cap. 35.*

into. Having discoursed of the everlasting felicity of the children of God, thus he saith : O heart humane, poore and needy, O heart exercised with miseries, & almost consumed of them, what should thy joy be, if thou hadst the full enjoying of the abundance of these good things ? Aske of thy soule if thou were capable of the joy, which thou shouldest feele of one such felicitie. But if besides, any other whom thou lovest as thy selfe, should enjoy the same happines with thee, surely this superabounding joy which thou shouldest feele of thine owne happinesse, should it not be twise doubled, for the glory and the joy of him whom thou lovest as thy selfe, & for whose happinesse, thou shouldest bee as joyfull as for thine owne happinesse ? Now, if there were two, three, yea, a great number



ber enjoying the same happi-  
 nesse with thee, whom also  
 thou lovedst as thy selfe, thou  
 shouldest feelee as much joy  
 for the happinesse of each of  
 them, as for thine own happi-  
 nes. What joy then shall be in  
 this perfect charity, when we  
 shall love all the blessed An-  
 gels, and all the elect, loving  
 every each one of them even  
 as our selves, and being no lesse  
 joyfull of the felicitie of each  
 of them, than of our owne?  
 Surely if never a one of the  
 elect shall bee capable of his  
 own joy for the greatnesse of  
 it, how shal hee be capable of  
 so many joyes for the happi-  
 nesse of so many of the elect,  
 for whom hee shall feelee as  
 much joy, as for his own? Loe  
 what it is S. *Augustine* saith.  
 But yet how much shall this  
 joy bee augmented for the  
 happinesse, felicitie, and glory  
 of this elect of God, in whom  
 we

we our selves have beene elected, who having died for the elect, shall sanctifie, preserve and lift them up into heaven to the enjoying of this felicitie? who is not onely man holy and just, but also true God, especially beholding him in his glory, to be united in one person to the Godhead then shining in his majestie. Surely if wee, loving other elect as our selves, should have as much joy of the happines of each of them, as of our owne, what shall be the joy that we shall receive of the happinesse and glory of this soveraigne Elect Iesus Christ, whom by good right wee should love more than our selves? See then more than a sea of joy proceeding from the happines of the servants of God. Let us now understand the great deapth of joy which we shall feele, entring into the joy of  
our

our Lord. The cause why wee should love God (saith S, Bernard) is God himselfe. And the measure which we ought to keep in this love, is to love him without measure, and so infinitely. But according to that we know him, we love him. But now wee know him but in part, and as it were in darknesse; even so very little and obscure is the love which we beare him. But when we shall know him as he is, wee shall love him according as hee is. What shall our love bee towards him then, when Iesus Christ, having given over his kingdome to God his father, God the father, the Son, and the Holy Ghost one onely God, shall bee all things, in this man Iesus Christ, and in us? and when we shall know him as hee is, beholding the brightnesse of his face, and his Godhead then raining  
imme-

*Bernard in  
tract. de  
diligendo  
Deo.*

1. Cor. 13.  
12.

1. Cor. 15.  
24.

1. Cor 15  
28.

immediatly in us, & filling us with all happinesse? Without doubt this contemplation of the glory of the divine maiestie shall bring forth in us an infinite love towards God. Now (to returne to the meditation of *S. Augustine*) if according to that we love each one, we should rejoyce of his happines, Then as in this blessed felicitie each one of us shall love God without comparison, more than himselfe, and more than all the Angels and elect with us: so shall we feele more joy without comparison of the blessednesse and glory of God, than of our owne, or of all the angels and the elect with us. And if then we shall love God with all our heart, with all our soule, with all our understanding, yet so as all our heart, all our understanding, & all our soule shall not be capable of the excellencie

cellencie of this love: Surely we shall so feele joy with all our heart, with all our understanding, & with all our soule, as yet all our heart, all our understanding and all our soule shall not bee able to comprehend the fulnesse of this joy. Howsoever it be then, that this ful joy, yea more than ful, through the greatnesse of it (whereof all our heart, all our understanding, & all our soule shall not be capable) cannot enter into us, It shal remaine that we, (filled with the sea of joy of the felicitie of the Angels, and of all the elect) shall enter into this great deapth of joy proceeding from the contemplation of the glory of our God. And this shall be the joy of the Lord, into which all his faithfull servants shall enter. Now, when this felicitie so great, and joy incomprehensible, shall endure so many  
yeares

Matth. 25.  
21.

Of the e-  
ternity of  
the life to  
come.

Apoc. 22. 5.  
1. Tim. 1.  
17.

Esay 9. 6.

2. Tim. 1.  
10.

1. Cor. 15.  
45.

yeares as there bee drops of water in the sea, or graines of sand in the whole earth, yet should not this bee a perfect happinesse. For howsoever the continuance shal seeme to us infinite, yet the end will once come. And indeed the drops of water, & the graines of the sand are numbred before God. But this our felicitie and joy shall last without end. Such shall bee the life everlasting : As also Saint *John* saith, wee shall reigne in heaven world without end. Wee shall be the kingdom of that immortall King whom *Esay* calleth the father of eternity, who hath promised life and immortality to those that shall beleve the Gospell. Also death shall then bee swallowed up into victory. The author and prince of life, having vanquished the devill, who

who had the rule over death, shall make us partakers of the life that is everlasting. And as wee shall be united to the fountaine of life, so shall it run in us eternally. For as the fountaine of this life which wee shall enjoy, hath no beginning, so the life that proceedeth from it, shall have no end. The mercy of God (saith *S. Bernard*) is from eternitie to eternitie upon those that feare him; from eternity, because of the predestination; to eternitie, because of the glorification: The one hath no beginning, the other hath no ending. This therefore shall be a happinesse incomprehensible for the greatnesse, and infinite for the eternitie of it. Behold also how we shal then enjoy a full and perfect joy, which shall never be taken away from us. Now, this life is promised and assured to all the children of God, in as much as they are heires of God the fountaine

Act. 3. 15.

Heb. 2. 14.  
Apoc. 21.  
6.

Ioh. 15. 22.

Rom. 8.

17.

Phil. 36.

10.

Iohn. 14.

6.

Ioh. 3. 15.

Iohn. 6.

of life, and coheires and members of Iesus Christ, who is the way, the truth, and the life: who also hath so often protested, that whosoever beleeveth in him, he hath life everlasting. Let us conclude then, that the children of God are truely and only blessed, being assured to enjoy this great and incomprehensible happinesse of life everlasting, which is purchased, promited, and kept for them in Iesus Christ our Lord.

## CAP. 2.

*How wee shall know that we are  
the children of God.*



this conclusion it followeth, that there is no greater joy or contentment in this present life, or any thing more sure or more necessary for the happy overcoming the difficulties of it, than to know & feele that we  
are



are the children of God For this  
foundat on being laid, we ought  
to bee assured that whatsoever  
shall happen unto us, can be none  
other than the blessing of a fa-  
ther, & so consequently a meane,  
aide, and way disposed by his  
providence, either to leade us un-  
to life everlasting, or to increase  
our glory in it. True it is, that  
God onely knoweth his owne,  
whom hee hath chosen before  
the foundation of the world to  
bee his children. Yet there are  
two principall meanes by which  
he giveth us to understand who  
are his children: the one is out-  
ward, by markes visible unto  
men: the other is inward by te-  
stimonies, which he that is the  
child of God feelerh in him-  
selfe. The outward marke lieth  
in this, that we bee members of  
the Church of Christ. Now, we  
call that the Church of Christ,  
in which the word of God is  
truely preached, the Sacraments

2. Tim. 2.  
19.

Two  
markes of  
our adop-  
tion.

Of the  
outward  
marke.

Math. 13.

Matth. 21.  
13.Ephes. 2.  
19.

are purely ministred, and one onely God is called upon in the name of his onely sonne Iesus Christ. First, this Church is often called the kingdome of heaven, because that by it we enter in thither; so that it is (as it were) the suburbs or the gate of it. Whereof it followeth, that being the true members of the Church, wee are in the way and forwardnesse to enter, and make our abode in heaven. It is also called the house of God, to give us to understand, that those that abide there, are by good right accounted the children and household of God. Furthermore, when after wee have protested in our Creed, that wee beleieve the holy Church universall, wee adde the communion of Saints, the forgiveness of sinnes, the rising againe of the body, and the life everlasting: is not this to assure us that those that are the members of the Church, have a  
commu-

communitie in all these treasures and goods of it, and consequently that they are the children of God, and inheritors of everlasting life? According unto this *S. Luke* also saith resolutely, that God joyned unto the Church those that should be saved. The which is confirmed by the Prophet *Ioel* saying, that there shall be salvation in Sion. And *S. Paul* himselfe sticketh not at all, to call those that are the members of the Church, the elect of God. But yet so much the more to resolve us, let us consider the marks of the true Church touched here before. The first is, the pure preaching of the word of God. Now, Iesus Christ saith, my sheepe here my voice, and they follow me : shewing thereby very manifestly, that this is one marke of the child of God, to heare the voice of his sonne Iesus Christ : As also he saith in another place, that he that is of

Acts 2.47.

Ioel. 2.32.

1. Thes. 1.  
4.

Iohn 10.  
27. |

Iohn 8.  
47.

2. Cor. 5.

18.

Ephes. 6.

15.

Act. 1. 4. 3.

Act. 20. 32.

Act. 13.

5.

Act. 5. 20.

Phil. 2. 15.

Act. 22. 5.

Rom. 6. 4.

Tit. 3. 5.

Gal. 3. 27.

heareth the voice of God. And indeed, seeing that the preaching of the Gospel! is called the ministry of reconciliation, the Gospel of peace, the word of grace, of salvation, and of life, (as without doubt, God by the ministry of his word, presenteth reconciliation, peace, grace, salvation, and life :) So they that are the members of the Church, heare and receive the word : shew therein, that they are partakers of all these benefits, and consequently, the children of God. The second marke of the Church consisteth in the Sacraments of Baptisme and of the Lords Supper. As touching Baptisme, it is a seale and sure warrant that the sinnes of those that receive it are washed away by the blood of Christ : that they are ingrafted and incorporate into his death and resurrection : that they are regenerate, and that they have put on Iesus

Iesus Christ. Whereof it followeth, as Saint *Paul* affirmeth, that they are the children of God. The like assurance of our adoption is given us in the Lords Supper. For if the Bread and the Cup, which are given to the members of the Church, are the Communion of the body and of the blood of Iesus Christ: it followeth that in this Communion of Christ, they have the food and life of their soules. And that consequently, as the children of God, they shall obtaine life everlasting, according to the protestation of Christ: He that eateth my flesh, and drinketh my blood, he hath everlasting life. The third marke of the Church of God, is the invocation of the name of God, in the name of that onely one Iesus Christ. Now, as all the service of God is oftentimes signified by this invocation: So Saint *Luke* noteth the faithfull and

Gal. 3. 26.

1. Cor. 10.  
16.

Iohn. 6.  
54.

Psal. 14. 4.  
Gen. 12 7.

Act. 2. 21.

Act. 2. 14.

Psal. 14. 4.

Math. 6. 9.

Math. 18.  
19.

children of God by this description, that they call upon the name of the Lord. As on the contrary side, it is said of the reprobate, that they doe not call upon the name of God. And indeed when the members of the Church joyne together, and lift up their prayers unto God, saying: Our Father which art in heaven: and so calling him Father, by the commandement of Christ, they may well assure themselves, that God doth acknowledge them for his children, and that hee will make them feeble the fruit of their prayers, according to the promise of Christ, that whatsoever they shall with one consent aske of God, it shall be given them. By this that is above said, it manifestly appeareth, how every member of the Church may and ought to assure himselfe to be the child of God, and to acknowledge all other members of

of the Church with him in like manner to bee the children of God. If any alledge that wee may thus account such a one for the child of God, who possibly is an hypocrite, and may after shew himsele a reprobate: we answere, that such discourses are contrary to charity, so much recommended unto us by Saint *Paul*, noting amongst other properties of charity, that shee thinketh not evil, or is not suspicious, but that she beleeveth all things, and hopeth all things. Wee ought then to hold the members of the Church, for the the children of God, untill that departing from it, or discovering their hypocrisie, they shew themselves reprobates. Furthermore, as God would that all those to whom he vouchsafeth to bee Father, should acknowledge the Church for their mother: so let us not doubt, but being borne againe, and nourished

1. Cor. 13

shed in the Church our mother, wee may call God our Father, and abiding united to the familie of the Mother, let us not doubt but that we be the heires of the Father. Thus much for the outward markes.

Of the  
inward  
markes of  
our adoption.

Now let us come to the inward markes. As to the blind and deaffe the opening of their eyes and eares is needfull, clearly to see and heare the voice of him that speaketh: So being of our owne nature both blind and deaffe as touching understanding, the holy spirit is hee, that openeth our eyes and eares, to comprehend the revelation of our adoption, and to feele in our hearts the assurance of it, ingendring in us faith, which is as it were the hand, by which wee apprehend this great benefit: whereof also the fruits and effects as well of the holy Ghost dwelling in us, as of the faith that is in us, are the principall  
and



and most assured markes, to give us knowledge of our adoption. According whereunto, Saint *Paul* saith, that the holy Ghost giveth testimony to our spirits that wee are the children of God, so as having received this spirit of adoption, wee cry with all assurance, *Abba*, father. This is it also which Saint *Iohn* teacheth us, saying: wee know that hee abideth in us, by the spirit which hee hath given us. Also, by this wee know that wee dwell in him, and hee in us, because hee hath given of his spirit unto us. In like manner the Apostle Saint *Paul* affirmeth, that by the peace and quietnesse which wee feelee in our consciences before God, in the free forgivenesse of our sinnes by the blood of Iesus Christ, wee shew and prove that we are justified by faith, and so the children of God. Wherein to confirme us, hee saith in another

Rom. 8.  
16.

1. Iohn 3.  
24.

1. Iohn 4.  
13.

Rom. 5. 1.

Ephes. i.  
13.

another place, that after wee have beleevved, we are sealed by the holy spirit of promise, which is the earnest peny of our inheritance, untill the redemption of the possession purchased to the prayse of his glory. First hee sheweth there, that faith is as it were the seale whereby the holy Ghost imprinteth in our hearts for our assurance, that wee are the children of God. Furthermore, as in a thing that is bought there is sometimes given an earnest penny, to wit, some part of the money agreed on, as well for the beginning of the payment, as by consequent, for the assurance that the bargaine shall bee held firme: so the holy Ghost, who by faith ingendreth peace & joy in the hearts of the faithfull, is the earnest peny, assuring us, by this beginning, of the spiritual blessings which God promiseteth to his children, that hee holdeth

holdeth us for his possession ,  
purchased to the prayse of his  
glory, and that at the length he  
will gather us into the full en-  
joying of the inheritance of  
heaven. Hereunto it is also, that  
that goodly gradation leadeth  
us , which is proposed of the  
same Apostle , saying : Those  
whom God hath before known,  
those hee hath also predestinate  
to bee made like unto the  
Image of Iesus Christ : and  
those whom hee hath prede-  
stinate, hee hath also called, and  
those whom hee hath called,  
hee hath also justified : and  
those whom hee hath justified,  
those hee hath also glorified.  
For all will confesse, that those  
that are elect d and predestina-  
ted to bee made like unto the  
Image of Iesus Christ , are the  
children of God , as also they,  
who in his eternall counsell and  
decree are glorified. Now they,  
who being lightened with the  
know-

Rom.8.  
28.

Rom. 8.

30.

*Bern. ser.**5. in dedi.**ca. templi.*

knowledge of the Gospell, beleeve that their sinnes are washed away by the blood of Iesus Christ through his satisfaction, and so are called and justified, are elected and glorified before God, as Saint *Paul* teacheth here: it followeth then, that they are the children of God. And this is so certaine, that the Apostle, opposing the will and power of God, against all impediments, addeth: If God bee on our side, who shall bee against us? Saint *Bernard* teacheth the selfe-same thing very aptly, saying: wee are certaine of the power of God to save us: but what shall wee say of his will? who is hee that knoweth whether hee be worthy of hate or of love? who is hee that hath knowen the will of the Lord? or who hath been his counseller? It behooveth that herein faith helpe us, and that truth succour us: that that, which

which is hid concerning us in the heart of the father, may be revealed unto us by the spirit, and his spirit testifying unto us, may perswade us that wee are the children of God; that hee perswade it us, I say, in calling and justifying us freely by faith, which is as it were a meane or passage from the predestination of God, to the glory of the life everlasting. The same thing is it which Saint *Augustine* meaneth, saying: Wee are come into the way of faith, let us hold it constantly, it shall lead us from degree to degree, even unto the chamber of the heavenly King, where all the treasures of knowledge and wisdom being hid, wee may learne and behold the revelation of our election. From hence proceedeth yet another fruite serving us for a marke to assure us more and more that wee are the children of God; when wee love God, and

*Aug. Hon.  
in Ioan. 35.*

1. Io. n 4.  
19.

Luke 7.  
47.

and our neighbours for his sake : whereof also followeth the hatred of evill , and an earnest desire to render obedience to God. For if it bee so as Saint *John* saith , that our love to God commeth of this , that hee hath first loved us : The love that we beare unto him , is a testimonie that hee loveth us. As also Iesus Christ maintaineth and sheweth , that by the signes of love which the sinfull woman gave him , God loved her greatly , and had forgiven her many sinnes. So the brightnesse of the Moone , is a certaine argument that the Sunne ministreth wholly to her , for otherwise she hath no brightnesse at all. And in sommer , the heate that is felt in the stones set against the Sun , is a signe that the Sunne shineth upon them. Of our owne nature and first generation we are unprofitable to all goodnesse , and inclined to all evill , as Saint

*Paul*

*Paul* very largely setteth forth unto us writing to the *Romanes*.

Rom. 3.

o.

If then on the contrary wee walke in the feare of God, giving our selves to his service, and occupying our selves in all good workes : is not such a change a testimony of our regeneration, and consequently of our adoption ? The tree is knowne by his fruite, saith Iesus Christ : If then wee beare the fruite of justice, holinesse and of charitie, wee are trees planted in the garden of God by his holy spirit, and so consequently the children of God.

Matth. 7.

17.

Charity, saith Saint *Iohn*, is of God, and hee that loveth, is borne of God, and knoweth God. As then the heate and light of a coale is a signe that it hath fire : and as the moving and actions of the body are certaine signes that it liveth, and that the soule is within it: so the testimonie of the Holy Ghost  
in

1. Iohn 4.

7.

in our hearts, the peace and quietnesse of our consciences before God, feeling our selves justified by faith; this love towards God and our neighbour, this change of our life, and desire to walke in the feare and obedience of God, are assured tokens of our adoption: as also this, that wee are members of the Church of Christ, hearing his word, participating with the holy Sacraments, and calling upon God in the name of Iesus Christ, are testimonies that wee are the children and household servants of God, and heires of eternall life.

## CAP. 3.

*How every member of the Church ought to apply unto himselfe the tokens of it, to assure himselfe of his adoption and salvation.*



Now, although the tokens before mentioned, are certaine to assure us that wee are the children of God:



God; yet there are two sorts of temptations, which above all other tend to shake us. The one proceedeth of our selves, either for lacke of applying to our selves the testimonies, which God giveth to the members of his Church, to assure them of their salvation: or through the feeling of a want (as we thinke) but rather, of the smalnesse or weaknesse of those tokens of adoption here above alleadged. The other temptation commeth unto us from some other waere, and consisteth specially in two points. To wit, in the revolt of some, having made profession of the true religion: and in the grievous and long afflictions which are ordinary to those that follow the doctrine of the Gospell. Now, as there is nothing of greater importance than the salvation of the soule: so there is nothing that doth more grievously afflict and trouble

ble the tender consciences desirous of eternall life, than the doubts and feares not to bee the child of God, getting to themselves hereby such sorrowes and anguishes, as none are able to comprehend, but those that have themselves felt and tryed them. To helpe then, to the consolation of the soules so dangerously, and so mightily afflicted: first it is to be noted, that this disease commeth to many of this, that they pretend to resolve themselves of their salvation, examining themselves whether they be worthy to be the children of God or no. And as there is none that is, or can be worthy, so this is at the last to turne doubts into despaire. Other discourse, whether they be of the number of the elect, and whether their names bee written in the booke of life, to wit, if God love them, and hold them for his children. But it is not so high, that wee  
mnst

must mount, but in the doctrine of the Gospell it is, where wee should search the revelation hereof, and resolve our selves if God hath loved us, if hee doe love us, and will hold us for his children in Iesus Christ. For as a man if hee be of credit, maketh the hid thoughts of his heart to be known by speaking: even so God, who is the truth it selfe, revealeth unto us, by the preaching of the Gospell, his counsell, and his will touching our adoption and salvation: and confirmeth this revelation by the use of the holy Sacraments. But we must note, that this revelation of the will of God in the Gospell, comprehendeth first two points: to wit, that there is perfect and entire salvation in our only Iesus Christ, and that the meane to obtaine it, is to beleeve in him. Moreover, when this Gospell is preached unto us, God reveleth unto us  
yet

I. Iohn 5.  
II.

I Iohn 5.  
10.

Heb. 6. 17.

yet two points more : first, that hee will make us partakers of this salvation in Christ. Secondly, that hee will have us to beleeve the testimonie that hee hath given us of thi. his will, to the end that wee might bee saved. Now, the difficultie of beleeving, lyeth in the perswasion of these two last points, which notwithstanding are certaine and true. Behold, saith S. *Iohn*, the testimonie of God, which hee hath given us of everlasting life, and this life is in his Sonne : he saith not onely that the life is in his Sonne, but saith further, that hee giveth us this life, and that the Gospell is the witnesse. And having protested a little before, that hee which beleeveth not this testimonie of God, maketh him a lyer : hee sheweth sufficiently that hee will that we should beleeve it. The Apostle to the *Hebrewes* passeth further, and saith, that God, willing to shew

shew the immutable stabledness  
of his counsell to the heires of  
the promise, interposeth him-  
selfe by an oath, that by two  
things immutable, in which it is  
impossible that God should lye,  
wee might have firme consolati-  
on, we, I say, who have our re-  
fuge to the hope that is set be-  
fore us, the which wee hold as  
the anker of the soule sure and  
stable, piercing even into the  
sanctuary of heaven, where Je-  
sus Christ our fore-runner is en-  
tered for us. By this he teacheth  
us first, that when we heare the  
Gospel, wee ought to hold for  
certaine, that the counsell of  
God which was hid in his heart  
touching his will to save us, and  
to take us for his children, is  
there made manifest unto us.  
Secondly, that hee will that we  
beleeve it, seeing he confirmeth  
it by two things immutable, in  
which hee cannot lye, to wit, his  
word, and his oath, to the end  
that

that wee might have firme consolation, which cannot bee in us, if wee beleeeve not. Moreover, he calleth the revelation of his counsell, the hope set before us. Speaking then to us, hee would that wee should have hope: yea and hee will that this revealing of his counsell should bee unto us a sure anker of the soule, to shew, that as a ship is held fast by the anker, that it might not be carried away of the wind: so God would that this revealing of his counsell by the doctrine of the Gospell, should hold us fast, and assure us against all doubts of our adoption, yea and to pierce even into the very heavens with assurance, whereof our fore-runner Iesus Christ hath taken possession, both for himselfe, and for us. See then one place shewing very expressly, that when thou hearest the Gospell, God declarerth and revealerth unto thee, that it is his  
will

will to save thee by his Sonne Iesus Christ. And to this end he will further, that thou beleewe it. And indeed when *S. Paul* saith, that faith commeth by hearing the Gospell, hee sheweth that thou canst not beleewe, except that thou heare. Now, faith is a knowledge and certaintie, that it is the will of God to save thee, and to take thee for his welbeloved child in Iesus Christ. Then it followeth, that the Gospell which is preached unto thee, and which thou hearest, containeth the reveling and testimonie: first, that it is the will of God to save thee by Christ: secondly, that thou shouldest beleewe this testimonie which hee giveth thee, that thou maiest have everlasting life. Who now is hee, that ought or can doubt? Seeing also hee is not content to say in generall, he that beleeveth hath everlasting life: but hee com-

D

man-

Rom. 10.  
17.

Iohn 3.  
36.

Mar. 1. 15.

1. Iohn 3.  
23.

Esay 9. 5.

Luk. 2. 11.

mandeth thee to believe. Believe (saith hee) the Gospel. Also this is his comendement, saith *S. Iohn*, that wee beleeve in the name of his sonne Iesus Christ. Now, to beleeve the Gospell, or in the name of Iesus Christ, is not onely to beleeve that there is salvation in Christ, and that hee that beleeueth in him hath life everlasting. For the devill himselfe beleeueth that, and yet he beleeueth not the Gospell, neither in the name of Iesus Christ. But this is to beleeve, that he hath salvation in Christ for thee, as *Esay* saith: A child is borne to us. A son is giue to us. And so speaketh the Angell to the shepheards: This day is borne unto you a Saviour. Also, that it is the will of God that thou shouldest be his child, and that thou shouldest beleeve it so. The which thing the devill cannot beleeve for himselfe: neither is the Gospell offered unto him. Now, when  
God



God reveleth unto thee his good will and love towards thee, wherefore doubtest thou? He is true, he neither will, nor can either lie or deceive. And when hee commandeth thee to beleeve it, must thou examine thy selfe whether thou be worthy or no? Thou art bound to obey, and so to beleeve, that hee doth love thee, and that thou art his child by Christ. Call to mind that which is written, whosoever beleeveth, (what manner a one, or whosoever it bee) hee hath life everlasting. Neither is it presumption so to beleeve, and that constantly, but it is to him obedience most acceptable. And indeed it is an honour that hee requireth of thee to beleeve his word, and so to put to thy seale that hee is true. It is very true that in preaching the Gospell, hee saith not, I am come to save *Simon Peter*, *Cornelius* the Centurion, *Mary*

Ioh. 3. 16.

Ioh. 3. 39.

Matth. 9.

13.

1. Tim. 1.

15.

Matth. 11.

28.

Magdalen, and so of others. He nameth no man by his name that was given him by men, either at their circumcision, or at their baptisme, or otherwise: for so might wee yet doubt of our salvation, thinking that it might be spoken not of us, but of some other that should have the same name. But when thou hearest that Iesus Christ is come to save sinners, either renounce the name of a sinner, or confesse that hee speaketh to thee, and that hee is come to save thee. Make then boldly this conclusion: Iesus Christ is come to save sinners, I acknowledge my owne name, for I am a sinner: therefore hee is come to save me. And a' so when hee saith: Come unto mee all yee that travell and are heavily laden, and I will refresh you: Thou must marke well these words, All yee; for seeing he saith, All yee, hee speaketh to all those that travell

travell and feele the heavie burthen of their finnes. Wherefore shouldest thou doubt then, whether hee speake to thee? Conclude rather on this manner, seeing he saith, All yee, he speaketh then also to mee, promising to comfort mee. And to this purpose saith *S. Paul*, that there is no difference of men before God, but the same who is Lord over all, is rich towards all those that call upon him: Have thou then recourse unto him, and beleeve in him, and thou art assured that hee will also bee rich in mercy even unto thee, If there were two or three hundred inhabitants of some towne banished for some offence, and after a generall pardon should be published, that all the banished of such a towne should have free liberty to returne thither, with all assurance to enter againe upon all their goods and honours: suppose that thou wert one of

Gen. 3.  
24.

1. Pet. 1.  
19.

those banished, and that he that hath given the pardon were a faithfull and true Prince: wouldest not thou beleeve, that thou wert comprehended in the pardon, although thy name were no more expresse, than the names of the other banished, and that returning to the towne thou shouldest againe bee placed in thy goods? Now, wee have beene banished from the kingdome of heaven by the transgression of *Adam*. Iesus Christ dying for these banished persons, causeth a generall pardon to bee published by the preaching of the Gospell, with permission, yea with commandment to returne into heaven. He is a true King, yea the truth it selfe: and the abolishing of this banishment, and the reentry into heaven hath cost him very deare, even the shedding of his most precious blood. What occasion then hast thou to doubt

of

of thy pardon, and returne into heaven ? For , although thy Christian name be not expresse; yet if thou bee of the number of the banished, he speaketh to thee, behold thy name, thou art the e comprehended. Beleeve that hee speaketh in truth, and that his will is such towards thee, as hee declareth to thee by his word. But let us passe further to the Sacraments, which serve greatly to resolve us to beleeve that wee are the children of God. The Sacraments are as it were, a visible word, representing the grace of the Gospell. But more than that, they are communicated to thee, and thou receivest them. Is not this put to thee, as it were, into reall possession of thine adoption, and to give thee assurance of everlasting life ? The Pastour preacheth unto all, the grace of the Gospell in the name of Christ. But in thy Baptisme hee

D 4

directeth

*August. in  
Ioan. hom.  
89.*

Gal. 3. 26.  
27.

Ioh 6. 55.  
56.

directeth his speech to thee by name, to assure thee of the forgivenesse of thy sinnes, and of thine adoption, as Saint *Paul* saith, that those that are baptised have put on Christ, and that so they are the children of God. And it is as if a Prince having called backe againe all the banished, amongst whom thou shouldst be one, calling ūto thee by name, amongst the other banished, by a letter sealed of thy pardon, and of reestablishing thee in thy goods, should not this be to assure thee? As touching the holy Supper, Iesus Christ having published by his minister, that his flesh is meat indeed, and his blood drinke, addeth, that whosoever eateth his flesh and drinketh his blood, hee hath life everlasting: Hee calleth thee among others to his table, and giveth thee of the bread and wine, namely, to assure thy person, that hee died for thee,

thee, and that he giveth thee his body and his blood, yea himselfe all whole, and all his benefits, that thou shouldest be with him the child of God, and an inheritor of life everlasting. If the devill or thy conscience trouble thee, to doubt of thine adoption, assure thy soule against such a temptation, by the communication of the holy supper. Say boldly, Sathan, canst thou deny that I have beene at the holy supper, and that I have received bread and wine? I have seene, touched, and tasted it, thou canst not deny it. Further, canst thou deny that this bread and wine were given mee for seales and sure pledges of my communicating with the body and blood of Christ? Saint *Paul* saith plainly, that the bread which I have received, is the communion of the body of Iesus Christ. Seeing then thou canst not deny, but that I have received the bread  
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in. 5

1. Cor. 10.  
16.

Gal. 3. 26.  
27.

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and

1. Cor. 10.  
16.

and wine : and that the bread and wine are the communion of the body and of the blood of Christ, I have then communion with the body and blood of Iesus Christ, and thou canst not deny it. True it is that there are some, who being outward members of the Church, baptised in it, hearing the word, and communicating at the holy supper, shew themselves after hypocrites, declaring that they were never indeed the children of God. But we cannot say therefore, that the revelation and testimony of the will of God contained in his word, and sealed by the Sacraments, are doubtfull or uncertaine. For God, who offereth his grace in his word, and hath sealed it by the Sacraments, is faithfull and speaketh truely, reveling unto us, and assuring us that he will take us for his welbeloved children in Iesus Christ. And he can  
neither

neither lie nor deceive, as is already said. But these are unfaithfull men, who rejecting the testimonies of the will of God towards them, deprive themselves by their incredulitie of the grace which was offered unto them, doing this dishonor to Christ, to count him a lyer. As the Sunne then ceaseth not to give light and brightnesse, although some man shutteth his eyes that hee may not see it, nor be lightened: and as meat ceaseth not to be good and nourishing, although it bee received without profit of a stomacke evill disposed: So, if many unwilling to beleewe that the will of God is such, as hee hath declared by his word, rejecting (by their incredulity) the grace which God offereth them; should their incredulitie make thee call in doubt the truth of God, and the testimonie of his good will towards thee? If  
some

1. Iohn. 5  
10.

Matth. 9.  
29.

some few among these banished, not trusting the pardon published by a true and faithfull Prince, doe him this dishonour, to count him as a deceiver or lier : acknowledge thou that justly and by good right they remaine banished. But thou, seeing that faithfull Prince Iesus Christ, hath sent to pronounce unto thee a generall pardon, and namely, hath given thee his letters sealed by the Sacraments, commanding thee to beleieve, and promising thee, that it shall bee unto thee according to thy faith : Assure thy selfe, that his will is that thou shouldest bee his child, and heire of everlasting life. See how every one should assure himselfe, by the preaching of the Gospell, and the use of the Sacraments, the true markes of the Church : that (being a member of it) hee is the child of God : and consequently, an inheritour of his ever-

everlasting kingdome. True it is, that faith is the gift of God, yea proceeding from the operation of the mighty power of his strength, as *S. Paul* speaketh. And this is it which he maketh us to feele in this difficultie of apprehending ( by an assured faith) so many, so cleare and so certaine testimonies of his good will towards us, touching our adoption. It is therefore needfull that hee worke farther with us by his holy spirit, which ( without ceasing ) asking of him in the name of Iesus Christ, wee are assured by his promise, that hee will give us, and that, so joyning with the power and efficacie of his spirit, the preaching of his Gospell, and the use of the Sacraments, hee will give us grace to apply unto our selves (by a true and lively faith) the testimonies which hee hath given us of our adoption, to our salvation and everlasting life.

Phil. i. 29.  
Ephes. i.  
19.

*How*

## CAP 4.

*How although the markes of our adoption be in us but small and feeble, yet we ought, and may assure our selves that wee are the children of God.*



See well (will some say) that I have just matter to beleeve it : and therefore am I the more sorry that I feele not faith in my selfe, to assure me without doubt that I am the child of God, which thing troubleth mee greatly, so as I feare least by this mine incredulitie, I reject the grace of God. But understand I pray thee, for thy comfort, that there is great difference betweene unfaithfulnesse & weaknesse of faith. The unfaithfull man or infidell careth not for his salvation : or, rejecting the salvation which is in Iesus Christ

The first temptations proceeding of the small feeling of our faith.

Christ alone, seeketh salvation other where. Contrariwise, the faithfull desire salvation: hee knoweth that his salvation is in Iesus Christ alone: he seeketh it in him, and feeleth a desire to increase in assurance, that he hath salvation in Iesus Christ, though he doe not yet feele this peace and joy in the Holy Ghost so manifestly as faith bringeth it forth at the last. Also it is not written, he that feeleth, but hee that beleeveth hath everlasting life. And indeed, as faith is of things that are not seene, so the understanding of it consisteth more in certaintie, than in apprehension. In this complaint of *David*, yea and of Christ himselfe: My God my God, why hast thou forsaken mee; We heare the testimonie of faith by these words: My God my God, but without apprehension or feeling of favour or joy, as this complaint, why hast thou

John 3.

36.

Heb. 11. 1.

Rom. 8.

23.

Psal. 22. 1.

Matth. 27.

46.

thou forsaken mee ? sheweth. Also our faith may bee so small and weake, as it doth not yet bring forth fruits that may bee lively felt of us. But if such as feelee themselves in such estate, desire to have these feelings : if they aske them of God by prayer, this desire and prayer are testimonies that the spirit of God is in them, and that they have faith already. For, is such a desire a fruite of the flesh, or of the spirit ? It is of the holy spirit, who bringeth it forth onely in such, as he dwelleth in. Hee dwelleth then in them. In like manner, is not this prayer the worke of the Holy Ghost in them ? For it is the Holy Ghost ( saith *S. Paul* ) which prayeth for us, and in us, with grones that cannot be expressed. Againe, none can come to God by prayers, if he have no trust in him. Then these holy desires and prayers, being the motions of the

Rom. 8.  
25.



the Holy Ghost in us, are testimonies of our faith, although they seeme to us small & weake. As the woman that feeleth the moving of a child in her womb, though very weake, beleeveth and assureth her selfe that she is with child, and that she goeth with a live child: so if we have these motions, these holy affections and desires before mentioned, let us not doubt, but that we have the holy Ghost, (who is the author of them) dwelling in us, and consequently that we have also faith. And wee must understand, that the faith of the children of God ceaseth not to bee a true faith, although they feelee doubts, feares, and mistrust. For if they delight not in such infirmities, to nourish them; but are sorrowfull and resist them, with desire to feelee their salvation in Iesus Christ, behold a battell in them: and betweene whom? Betweene the spirit  
and

Rom. 7.

Ephes. 6.  
16.

and the flesh : between faith and mistrust. There is then in them faith assailed with doubts, & the spirit fighting against mistrust, and labouring to overcome it. These doubts, mistrustings, and incredulities, are the fiery darts which Sathan throweth against our faith, the which bearing the blowes, as a buckler, as *S. Paul* faith, thrusteth them backe, and quēcheth them, so as they pierce not to the heart. What devises or assaults soever the devil make against us, faith *S. Augustine*, so hee occupie not the place of the heart where faith dwelleth, hee is driven backe. Incredulitie then assaulteth us without, but woundeth us not deadly : It troubleth onely, or so woundeth, as the stroke is yet curable. And such temptations & assaults are common to the most faithful & excellent servants of God. If we consider the continuall course of the life of *David*, there is no mirror

r our of faith better to be noted than in him. And yet was not he assaulted with great feares and doubts? What complaint maketh he in the 77 *Psalme*? Hath the Lord forsaken me for ever? will he no more shew me favour? Is his mercy cleane gone for ever? Is his promise come to an end for evermore? Hath God forgotten to be gracious? Hath he shut up his loving kindnes in displeasure? And to conclude, he holdeth such a course, as a man desperate, saying: This is my death. Where was then in *David*, the feeling of his faith? For all this he had not lost it. And indeed all these words were but representations of feare & dispaire assailing the faith that was in him, & fighting against it: As hee sheweth in other places very plainly, saying: My soule, why art thou cast downe, why art thou so heavie within mee? Put thy trust in God, for I will yet give

*Psal.* 77.8.  
9. 10. 11.  
vers.

*Psal.* 42. 12  
*Psal.* 43. 5.

Matth. 16.  
16.

Ioh. 6. 69.

Matth. 17.

23.

Luke 9.

45.

Luke 24.

11.

Acts 1. 6.

Matth. 26.

31.

Mark. 14.

27.

Mark. 14.

50.

Matth. 26.

70.

Mark. 14.

68.

give him thanks, for as much as he is my manifest deliverance (as it were before my face) and my God. If these testimonies of faith before mentioned seeme small : how small and darke was the faith of the Apostles before the resurrection of Iesus Christ? They beleve that Christ is the Sonne of God, the Saviour of the world : but yet they understand not that hee must die, and rise againe : wherein notwithstanding lieth the principall rest of our faith. Yea, and after his resurrection they (acknowledging him for a King) imagined rather a carnall, than a spirituall kingdome. If their faith was darke in their understanding, it was also small in their hearts, when they were offended at Christ, and all forsooke him, and Peter himselve renounced him. And yet wee cannot say, that they were without faith, though it were then very weak & small. And

And also when the ship being covered with flouds, they cryed to Iesus Christ: saying, save us, we perish: he calleth them not infidels, but men of little faith, and fearefull: shewing that they had some faith in them, though very small, and assayed with feare, wherein notwithstanding having recourse unto him, they were heard, and delivered out of danger. For hee came not to breake the brused reed, nor to quench the smoking flax, as *Esay* foretold: shewing thereby, that there are some of the children of God, weake as a brused reed, and having as little strength of faith, as in steed of flaming, it smoketh onely. This smalnesse & beginning of faith, is very aptly noted by *S. Paul*, saying: that the righteousnesse of God is reveled by the Gospel from faith to faith. Hee sheweth that there are degrees in faith, and that it happeneth to

Luke 22.

32.

Matth. 8.

25.

Esay 42.3.

Matth. 12.

18.

Rom. 1.17.

Mar. 8. 29.

Luke 17.  
5:

us in the revelling of the righteousness of God, by which wee are justified, as when we see one so farre off, as with much adoe wee know him: but the neerer we approach, the more clearly we discern him. Many of the children of God are like to that blind man, whose eyes Christ opened, but so at the beginning, as he saw men like trees, forthwith he recovered his sight, but yet troubled at the beginning, but afterward cleared. To bee short, hee who in the person of his Apostles hath taught us to pray unto God to increate our faith, sheweth that he hath children in whom it is weake, and hath need of increase. Also the chiefe wisdome of the most perfect is to profit. And to this purpose wee must remember, that in all spirituall graces, there is nothing but beginnings and imperfections, in the most perfect, and most highly exalted in  
this

this life, but that the perfection (to the which notwithstanding wee must alwayes tend) and the accomplishment shall be in heaven. To conclude, there are two effects or fruits of faith, to wit, the rest and peace of the conscience before God: and sanctification, which consisteth in the mortification of the workes of the flesh, and newnesse of life. Now, as the rest and peace of conscience proceeding from faith, is a testimonie that it is in us, so it is also sanctification, and the desire to walke in the feare and obedience of God. And indeed, faith is the fountaine of good workes. If then, one of these fruits bee languishing, the other sufficeth to assure us, that wee have faith. As it is knowne that there is true and naturall fire, by the flame and the heate, which are two effects & operations of fire: but if the flame shall become weake

weake, the heate shall suffice to assure us that it is naturall, and not a painted fire. In like manner, if this fruite of thy faith be weake, to feele peace and rest in thy conscience, and yet thou feelest the other effect of faith, to wit, a desire to the workes of the spirit, love towards God, and desire to walke in his obedience: this fruit of thy faith is to thee a sure testimonie that it is in thee, though but small and weake. But thou wilt say: what comfort or assurance of salvation can a faith so weake and little give me: I answer; It can assure thee of thine adoption. For so thou have but one sparke of true faith, thou art the child of God. Faith is of such a force, that (following the promise of God) one onely grayne of it, though never so little, layeth hold on Iesus Christ to salvation. Againe, it is properly Iesus Christ which saveth us, and not our faith: saving

Matth. 17.  
20.



saving in so much as it is the instrument, and as it were the hand by which we take hold on Iesus Christ. Now, faith how little soever it bee, taketh hold on Christ and receiveth him, not by halves, but all whole: as an infant taketh and holdeth with his litle hand a whole apple, though he doth it not so strongly or surely as a man. By the apple of our eye, though merveilous little, wee see very great mountaines, and the very body of the Sunne, much greater than the whole earth: so our faith, though very little, taketh and receiveth all whole Iesus Christ the Sonne of righteousness. He who (being in a darke tower) seeth not the light of the Sun, but by a very little hole, may notwithstanding assure himselfe that the Sunne shineth upon the tower, as well as he that seeth it by an open window, knoweth that it shineth upon his house.

E

Even

John 3.  
16.

Even so, although we are hindered by the clouds of mistrust, that we cannot see the Sunne of righteousness to shine upon our soules in his brightnesse: yet so that wee see but a little beame, we know that the Sunne of life shineth upon us, which assureth us that wee are the children of God. Also, whosoever in this life shall have the least faith among all the elect, shall yet enjoy Iesus Christ all whole, and not a little or halfe salvation, but the full accomplished salvation of eternall life. For whosoever beleeveth in Iesus Christ, saith *S. Iohn*, shall not perish, but have life everlasting. Now, as this ought greatly to comfort us in the weakenesse of our faith, so ought it to be a sharpe spurre to inforce us to grow in faith, that feeling so much the more clearly and lively the peace and joy of our consciences, by the assurance that we are the children of God,

God, we may the more strongly resist all temptations, and glorifie our God. There are others, who call their faith and adoption in doubt, saying: That true faith cannot bee without good workes. Now, I feele my selfe so miserable a sinner, that it maketh me to doubt of mine adoption. Indeed this is a thing greatly to be lamented, that we render no better obedience unto God, that there is in us no greater zeale of his glory, nor more fervent charity towards our neighbours: and to bee short, no better amendment of life. But if thou hast begun to hate and flee sinne, if thou feelest that thou art displeased at thy infirmities & corruptions: If having offended God, thou feele a sorrow and grieve for it: if thou desire to abstaine: if thou avoydest the occasion: if thou travailest to doe thine endeavour: if thou prayest to God to give thee

E 2

grace:

2. Temptation through the smallnesse of our sanctification.  
Iam. 2. 17.  
20.

Rom. 8. 5.

Rom. 8. 14.  
Rom. 3. 10.

grace : All these holy affections  
 proceeding from no other then  
 from the holy Ghost, ought to  
 bee unto thee so many pledges  
 and testimonies, that hee is in  
 thee. As also *S. Paul* teacheth us,  
 saying: that as those that delight  
 in the workes of the flesh, are of  
 the flesh, so on the other side,  
 those that delight in the workes  
 of the spirit, are of the spirit.  
 These holy desires then to the  
 workes of the spirit, are testi-  
 monies of the spirit dwelling in  
 thee. So as being thus led by the  
 spirit of God, thou art the child  
 of God, saith *S. Paul*. And in-  
 deed seeing the children of *A-*  
*dam* are naturally inclined to all  
 vices and corruptions, it is a  
 marke of regeneration, and so  
 of being the child of God, when  
 contrary to nature wee are dis-  
 pleased with our infirmities,  
 and fighting against them, wee  
 desire and endeavour to fashion  
 our selves according to the will  
 of

of our God. God hath commanded us to love him with all our heart, with all our understanding, and with all our soule. Now, as wee cannot know God in this life, but in part, and darkely, so we cannot love him but in part, yea very little. The perfection is reserved for heaven, as also S.

*Augustine* saith: All the faithfull ought earnestly to aspire to this, that they may once appeare before God pure and without spot. But for as much as the best and most perfect estate that we can attaine unto in this present life, is no other thing, than to profit from day to day: then shall wee come to this marke, when, after putting off this sinfull flesh, wee shall cleave fully to our God. Therefore also, as the same author saith, when men speake of the perfection of the children of God in this life: to this perfection is required the acknowledging of their im-

Matt. 22.

37.

1. Cor. 13.

12.

*Aug. ad  
Bonif. lib.*

3. ca 7.

2. Cor. 12.  
9.

1. Pet. 5. 5.  
Iam. 4. 6.

perfection. It is as well in truth, as in humilitie that the Saints acknowledge how imperfect they are. God deferreth the accomplishment of our holinesse and charitie untill the life to come, to the end that this pride (which taketh force through the increase of vertue) should not overthrow us, but that walking in humility, God might accomplish his mercy in pardoning us, his power in sustaining us, and his truth in saving us. And indeed there is nothing more weake, saith *S. Augustine*, than the proud, nor more strong than the humble: For as the proud, trusting in himselfe, who is nothing but vanity, hath God his aduersarie, who resisteth the proud; so the humble mistrusting himselfe, hath God for his strength and salvation. God indeed in his law requireth a perfect obedience. But that which hee looketh for of us his children.

children in this life, consisteth more in the desire to obey, than in obedience it selfe. According whereunto hee saith by his Prophet *Malachi*, I wil spare them, as a father doth his owne sonne that serveth him. If a child take paine to write well, or to doe as he should doe any other service that his father hath commanded him, although there bee great want both in the writing, and in the other service; yet in bearing with him he prayseth him, and saith, that he hath written well, hee hath done his duetie. Godlineffe, the love towards God, and the obedience that we owe unto him, is often signified by the feare of God, the which also *David* calleth the beginning of wisdom. And those that have this feare of God, are acknowledged and called the children of God. Then if thou feele such love and reverence towards God, that thou feare to

Rom. 8. 5.

Mal. 3. 17.

Psal. 111.

10.

Psal. 112.

1.

1. Iohn 3.

9.

2. Sam. 11.

Math. 26.

74.

offend him, thou art the child of God. But then thou fearest to offend God, when thou shunnest the occasions and inticements to sinne, and when having offended, through ignorance, oversight, or other infirmitie, thou feellest sorrow and displeasure, to raise thee up againe, being resolved to sinne no more, and praying to God that he will conduct thee by his holy spirit, that thou maist walke constantly according to his word. *S. Iohn* saith, that the children of God sinne not: not that they offend not God every day, or that they commit not sometimes most grievous offences, as *David* and *S. Peter*: And as daily experience doth too much convict every one of us. But hee saith, that they sinne not, because they love God, and are afraid to offend him, and doe not willingly give themselves to doe evil: but have sinne in such detestation,



tion, that they feele in themselves that conflict, which Saint *Paul* setteth forth unto us in his owne person, in as much as they would do the good which they cannot doe, and doe unwillingly the evill which displeaseth them : whereof it followeth, as the Apostle concludeth, that if they doe that which they would not doe, it is no more they which doe it, but sinne which dwelleth in them: which on the one side ought to give them occasion to mourne and to cry out with the Apostle, Alas wretch that I am, who shall deliver mee from the body of this death ? But on the other side they ought to feele the comfort which he addeth, saying, I thanke my God through Iesus Christ. And wherefore? Because there is no condemnation to those, who thus fighting against the flesh, walke after the spirit, and consequently are in Iesus

Rom.7.

Rom 8.1.

1. Tim. 1.

15.

Matth. 9.

13.

Rom. 8. 5.

Rom. 8. 1.

Rom. 7.

22.

Christ. For the rest, when thou feelest a doubt of thine adoption through the want of rendering to God such obedience as thou oughtest, know, that Satan is at hand with thee falsifying the Gospell in perswading thee, that thou shouldst be saved by thy workes; or willing to make thee blaspheme Iesus Christ, in making thee beleieve, that thou maist and oughtest to be (at the least) in some part, a Saviour of thy selfe, and so a companion of Iesus Christ. Answer to this temptation, that thou art a poore sinner, but that Christ came to save sinners, and that there is salvation in none but in him. Furthermore, if thou feele a desire to the workes of the spirit, thou art of the spirit, and there is no condemnation to thee, as is said. If thou delight as touching the inward man, in the obedience of the commandements of God, hee

accept.

accepteth thee for holy and just, receiving this desire to obey him, for an obedience acceptable unto him. Hee accepteth his owne worke in thee, and pardoneth thee thine. Continue in this holy desire, fighting against the flesh & the world, strengthening thy selfe by fervent prayer to the Lord. And behold the certaine testimonies of thine adoption. But thou wilt say, I have of long time asked of God, and doe daily aske his holy spirit, the increase of faith and grace to be obedient unto him; yet I feele no manner of fruit of my prayers. If God loved mee, and accounted me for his child, would he not heare me? It is the same complaint, that in old time past *David* made, saying: I am weary of crying, my throat is hoarse, mine eyes are failed, while I wait on my God. And in an other place. My God, I cry by day, and thou answerest not; and

3. Temptation, because the feeling of the fruit of our prayers is so long deferred, and because of the weakness of them.

*Psal.* 69. 4.

*Psal.* 12. 2.

Luk 18. 1.

Psal. 11. 7.

Luk 11.  
5.

and by night, and I have no rest. Now in saying he had no rest, he sheweth that he did continue in prayer. Also Iesus Christ exhorteth us to this diligence, by the example or similitude of the importunate widdow, crying still upon the wicked Iudge to doe her right, and at the last obtaining by her importunacie. And besides that, hee waketh us up, saying: Heare what the wicked Iudge saith: Because she troubleth me, I will doe her justice. And God which is your Father and Saviour, who is just and loveth righteousness, shall he not heare the cry of his children crying unto him night and day? Verely I say unto you, that hee will doe it, and that quickly. He that went by night to his neighbour to borrow bread, continuing still his request, though the other alledged many excuses, yet at the length hee obtained what he would. Continue then  
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in praying to God, without discouragement. This perseverance in prayer is an evident and vehement testimonie of thy faith. For that is not found but in the children of God, guided by his spirit : especially seeing thou askest the holy Ghost, whom Iesus Christ promised thee, thou askest that, which by his promise is due unto thee, without doubt hee will give it thee. And seeing thou askest the increase of faith, and grace to obey him, thou askest that which he commandeth thee to have, and so that which he liketh and is pleased withall. Be then assured that thou shalt be heard. Behold, saith *S. Iohn*, the confidence that wee have with God, that if we aske any thing according unto his wil, he heareth us. And if we know that he heareth us, whatsoever we aske, we know we shall obtaine the requests that we have asked. His promises can not faile

Luke 11.  
13.

Iohn 5.14.

Eſay 65.

42.

Pſal. 65. 3.

Matth. 15.

22.

Luk. 1. 13.

ſayle nor deceive. Yea, be thou certaine, that before thou haſt ended thy prayer, he hath heard thee, as *Eſay*, ſaith, For our God is a God that heareth prayers, ſaith *David*. But thou oweſt him this honour to ſubmit thy ſelfe to his wiſedome as touching the time of feeling or receiving the fruit of thy prayers. If Ieſus Chriſt had healed the daughter of the Cananite at the firſt petition, her faith had not beene ſo kindled in her, nor ſo commended in the Church unto the end of the world. The fruits of all trees are not ripe in one day. In ſome they doe ripen ſooner, and men wait patiently for the other, which ripen in the latter ſeaſon: *Zachary* and *Elizabeth* thought that they had prayed in vaine, asking of God poſterity in their youth. And when they were old, and without all hope for to obtaine it, the Angell of the Lord ſaid unto

*Zacha-*

*Zacharie*, Thy prayer is heard : not that prayer which hee made then, for he thought not now to have issue, but the prayer which he made long time before. That which is more, doe we not aske of God many graces, the which we know well that we obtaine, either in part, or in hope onely ? the enjoying or full accomplishment whereof is deferred either untill death, or even untill the day of the resurrection. In the Prayer of all Prayers taught by Iesus Christ, wee doe aske of God that his name may bee sanctified, his kingdome may come, his will may be done in earth, as it is in heaven. And when shall we see the full accomplished effect of this prayer, but in heaven, when Christ having given up his kingdome to God his Father, we shal love him perfectly, and prayse him everlastingly ? Furthermore, he oftentimes heareth us, so as Saint *Augustine* saith :

Math. 6.9

Acts. 4. 6.

Matth. 26.  
39.

faith : not according unto our will, but as is most for our profit, giving us better things than those that wee expressly aske. The *Jewes* desired the comming of the *Messias*, and asked it of God. He deferred it of long time: at the last he sent him, but not such a one, as all (as it were) and the *Apostles* themselves looked for: to wit, victorious in battel, as *David*, to deliver them from the yoke of the *Romans*; triumphing in riches and worldly glory, as *Salomon*; but such a *Messias*, as obtayning victory against the devill, death and sinne, hath established a spiritual kingdome in everlasting life & glory. Iesus Christ feeling & apprehending the terrible gulphes of the fearefull wrath of God upon him for our sins, prayed with strong cryes and teares to God his father, that he might not enter into the deepe pit of death. The *Apostle* to the *Hebrewes* faith,



saith, that he was heard : and yet notwithstanding he entred, and dranke the cup of the warth, and of death which the father had given him. But hee was heard, saith the same Apostle, as touching that which ( in making his prayer ) he feared : to wit, from being swallowed of death. In like manner, *S. Paul* prayeth to God oftentimes, that he would deliver him from the Angell of Sathan that buffeted him, but God much better (as he himselte confesseth) gave him to understand, that the power of God was made perfect in his infirmity: so as he protesteth, as it were enjoying the fruit of his prayers, though otherwise than hee thought, that from that time forth hee would rejoyce in his infirmities, and would take delight in them, forasmuch as being weake in himselte, hee was strong in God. So wee will demand many times commodities  
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Heb. 5. 7.

2. Cor. 12.

concerning this life, as health, goods, parents, friends, or our countrey:& God depriving us of them, giveth us spirituall graces, patience, faith, contentment in God, and other like: yea, and our prayer tending only unto the preservation, and enjoying such commoditie appertayning unto this life alone: God contrariwise depriveth us of them to keepe them for us in heaven, and to give us everlasting enjoying of them, as when wee are deprived of them, being persecuted for his name. And that which more is, when wee feeble weaknesse in faith, negligence to heare the word of God, coldnesse in charity, in patience in our afflictions, and wee having asked of God graces contrary to these, feeble no amendment: his will is to make us feeble that these graces are the gifts of God, seeing wee have them not when we will, and that hee will  
keepe

keepe us in humility by the feeling of our infirmities, and try our patience and faith, in wayting patiently untill hee make us feele the fruit of our prayers. I thinke well (wilt thou say) that those that pray unto God fervently and continue constantly in such prayers, have therein testimonies that they are the children of God, and are assured to bee heard. But what comfort may I take therein, seeing my prayers are so cold, and with so little feeling of zeale and faith required in them? But is it not in the name of Iesus Christ that thou prayest? and it is for the love of his welbeloved son our advocate and mediator, that God heareth us, and not for the excellencie of our prayers. It is, as it were, by the mouth of Iesus Christ that wee present our prayers to God, to be sanctified by him, and acceptable to God for his sake, in whom hee hath de-

Iohn 16.  
23.

Exod. 28.  
38.

Matth. 17.  
5.

Matth. 6. 9  
1. Theſſ. 5.  
17.

Matth. 22.  
37.

Rom. 12.

delight. Sathan, the enemy of our prayers, by the feeling of this infirmitie, would make thee leave praying to thy God. Resist then this temptation. Thinke that it is not a thing indifferent, or left in thy liberty, to pray to God or not. God hath commanded thee to pray; thou owest him obedience; it is an honor he requireth of thee, thou canst not deny it him. God commandeth thee to love him with all thy heart. Wilt thou say, I will not love God at all, because I love him so coldly? I will helpe the poore no more, because I cannot doe it with a fervent charity? To conclude, what infirmity or coldnes soever thou feelest, thou art bound to pray, & to continue in thy duety. In the meane time, acknowledge thy infirmity, and in thy prayers aske double pardon, first of thy sins which thou hast committed before, secondly for this sinne that thou praieſt to  
God

God so negligently. See how God (supporting the infirmity of thy praiers) will smell a sweet fauour of them, as incense offered by our high Priest Iesus Christ, and shall make thee at least feele the fruite of thy prayers. Many complaine of another infirmity, that hardly they begin their praiers, but instead of thinking of God, & of that which they aske of him, their mind is wandring other where. And for this they are vexed & troubled: & in truth it is a great infirmity, for the which wee ought greatly to be displeased with our selves. Notwithstanding it is common to al the children of God in generall. *Chrysostome* reproving those of his time for this infirmity, sheweth quickly the first originall, & after the remedy. Whence commeth this (saith hee) that if wee talke of war, of merchandize, or of other things of the world, we can discourse a great while

Psal. 141.  
2.

*Chrysost.*  
*Hom. of*  
*the Canaanit.*  
*Matth. 15.*

while without thinking of any other thing, and so soone as wee set our selves to pray unto God, our minds wander? It is because the devill knoweth well, that in speaking of things of this world, thou dost him no hurt, and therefore hee suffereth thee to talke at thy pleasure: but when he seeth, that thou settest thy selfe upon thy knees to pray to God, hee knoweth that thou goest to procure that, which is against his heart, and to the ruine of his kingdome. Therefore he thrusts himselfe in by and by, troubling and drawing thy thoughts hither and thither, to hinder the fruite of thy prayers. Say then to Sathan, who is hard by thee, & fighteth against thee; goe behind me Sathan, for I must pray to God. And if hee be importunate, yet must thou pray to God to drive him away from thee. So thinking to whom thou speakest, to wit, to the

the Majestie of God; and how great things thou askest of him: be displeased with thy infirmity, fight against it, and lifting up thy hands to heaven continue in prayer; and doe it so much the more couragiously and constantly, for that Satan feareth nothing more than the prayers of the children of God; and sheweth sufficiently in going about to trouble and turne away their minds to other things, that hee feeleth himselfe hindered by their prayers, and that he feareth the fruit of them. On the other side, if it happen that by affliction either of body or of spirit, thou art so cast down, that thou canst not make a framed prayer unto God; bee not discouraged for that, for at the least thou canst desire thine owne health and salvation. There is neither sicknesse nor yet tyrant that can let thee to desire: now, desire is prayer before God, saith Saint

*Augustine*

Psal. 10.

17.

Psal. 38.

10.

Pf.10.17.

Pf.38.10.

Esa.38.14.

*Augustine*; according whereunto *David* saith, that God heareth the desire of the humble. Say thou then with *David*; Lord, all my desire is before thee, and the sighs of my thoughts are not hid from thee. *Ezechias* King of *Inda* in his affliction, could not distinctly pray unto God, but chattered as a Crane or a Swallow, and mourned as the Dove; yet so lifting up his eyes on high, hee was heard. What prayer maketh the little Infant to his mother? Hee weepeth and cryeth, not being able to expresse what hee lacketh. The mother offereth him the brest, or giveth him some other thing, such as she thinketh his necessity requireth. Much more then the heavenly father heedeth the sighs, the groans, the desires and teares of his children: and doing the office of a father, hee heareth them, and provideth for them. There are



are some also that doubt of their adoption and salvation, because they feele not any comfort or increase of the graces of God, neither by reading or hearing the word, neither by communicating at the holy Supper of the Lord. Now, if thou feele thy selfe afflicted and troubled in this respect, understand, that when thou goest to employ thy selfe in these spirituall exercises, Sathan followeth thee, to make it unsavory to thee, yea and to take out of thy mind the word of God that thou hast heard. Pray then to God, that he drive him away from thee. Secondly this commeth, forasmuch as thou art not yet accustomed to the language of the holy Ghost, so as it is to thee as if thou didst heare an excellent sermon, but of one whose language thou didst scarce understand, whereby thou canst neither feele, tast, nor pleasure, and so thou canst receive

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temptation, be-  
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ligion.  
Matth. 13.

but small profit. Then thou must continue, and also accustom thy selfe to read and heare the word of God, thinking alwayes that God speaketh to thee for the salvation of thy soule, praying him that hee will give thee grace by his holy spirit to profit to his glory and thy salvation. And thou shalt feelee at the last that which is said to sicke men that have lost their tast, that thy appetite will come to thee by eating: And that the word of God, and the participating of the bread and wine in the holy Supper shall bee to thee more sweet than honey to the mouth, as *David* saith. Many sicke persons having neither taste nor appetite, eate notwithstanding and receive nouriture. So, though in reading and hearing the word of God, and communicating at the Lords Supper, thou feelest not any tast or appetite: yet in continuing, thou

Psal. 119.

103.

Psal. 119.

11.

thou shalt receive some nouriture for thy soule. And if it seemeth to thee that thou forgettest by and by, that which thou hast read or heard, practise for thy soule that which thou doest for thy body: because the meats digest and abide not in the body, thou returnest to eate meate againe every day: So bee thou so much more diligent to heare and read the word, and to communicate at the holy supper without leeing any one meale for thy soule; when God offereth it thee. And as the corporall meate though it passe away: yet there remaineth alwayes some nouriture for the body: so shall this spirituall meate bee to thy soule. Yea it may be that at one sermon thou shalt heare and remember one sentence, which shall serve thee, as it were, for a Passeport, a ladder or wings at thy need to conduct thee by, and by comforting and

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strengthening thee, to lift thee up into heaven. If then, when thou goest to read or heare the word of God, or to communicate at the Lords supper, thou prayest to God (as thou oughtest daily to doe) that hee will give thee his spirit, that thou maiest profit: and so doest continue constantly in these spirituall exercises. This disposition, this holy affection and obedience shall serve thee for sure testimonies of thine adoption, and thou shalt without doubt, feele increase of the graces of God.

The fift  
temptation  
by the  
interruption  
of the  
graces of  
God.

Finally, there are some, who having had lively feelings of their faith with comfort and joy in their consciences, walking besides in the feare of God, are afterwards greatly troubled, when these graces seeme to bee dead in them, falling into doubt and mistrust of their salvation, or into crimes and sinnes too unworthy the children of God.

For

For Sathan hereby endeavoreth to perswade them, either that they never had the true faith, or that God hath cast them off, taking from them the gifts and graces of his holy spirit : but both the one and the other conclusion is as false, as the author of them is a great lier. And indeed, if the trees which have flourished and borne their fruite in sommer, are in winter without fruite, without leaves, yea and without apparance of life : doth it follow therefore either that they had not life in sommer, or that they are dead in the winter? When men goe to bed, they rake up the fire which did burn : if thou marke it very neere, there is no apparance either of heat, nor of brightnesse : doth it follow therefore, that there had beene no fire, or that it is then quenched or dead ? Contrariwise, having beene covered over night, men kindle againe in the

morning the same fire that was hid and covered : and the trees that seemed to bee dead in the winter, flourish and beare fruits a while after. If thou seest a drunken man , not having for a time the use of reason , not any feeling of it, wilt thou say therefore, that he never had a reasonable soule ? or that having had it, it is now dead ? Abide a few houres , and thou shalt bee convicted of the contrary. And so of that, that thou hast not presently the feeling or effects and fruits of faith, can it follow that thou never hast had them, or that having had them , thou hast lost them ? When *S. Peter* renounced Iesus Christ three times , cursing himselfe , was his faith quenched ? On the contrary, Iesus Christ having prayed to God that his faith should not faile , and being without doubt heard, faith remained in him, but very weake and sore beaten, but not

Matth 26.  
47.

Luk. 22.  
3

not destroyed nor quenched. *David* having committed adultery and murther, acknowledged his finnes and offences, praying to God that hee would not take his holy spirit from him. Then he had not lost it, rather it abode in him but as a fire covered with ashes, so as it is said; without having any feeling of it to keepe him from such a headlong fall. Faith then may be in a man without kindling: and being kinled, it is not out, although it be not perceived for a time. Yea, but (wilt thou say) the Apostle to the *Hebrewes* sheweth that there bee some, who having beene lightened, having tasted the heavenly gift, having beene partakers of the Holy Ghost, and tasted the good word of God, and the power of the world to come, fall backe and leese these graces, yea without hope ever to recover them againe. What assurance

Psal. 51.

Heb. 6. 4.  
5. 6.

then can I have that faith abideth in me, and that God will yet make me to feele it hereafter? For as hee hath shewed mercy unto *David*, and to Saint *Peter*; so doth hee exercise his just judgements upon others, as upon those of whom the Apostle spake before. Wee deny not but that there bee reprobates that are greatly lightened in the knowledge of the mysteries of salvation (which the Apostle termeth here to be partakers of the holy Ghost) and yet that such apprehensions, tastings, and feelings as hee proposeth follow not thereof. For, reading or hearing the testimonies and representations of the mercies of God toward his Church, of the love of Iesus Christ towards his elect, and of the excellencie and felicitie of eternall life, they conceive these things in their understanding, and for the greatnesse of them, they  
are



are after a sort moved : and when they talke of them, they seeme to be partakers of them. But the difference that there is betweene them and the children of God lieth chiefly in this, that the apprehensions and feelings of the reprobate are such, as a man may haue in the reading or telling of an history, which toucheth us nothing at all : but the feelings of the children of God are as of a matter that toucheth themselves.

Let us consider for example the history of *Ioseph*. Who is he that reading attentively, how *Ioseph* was sold of his brethren, carried into *Egypt*, put in prison : and the sorrow that *Jacob* had, understanding that hee was deuoured of a wild beast, that would not bee moved with compassion towards *Ioseph* and *Jacob* ? Who is he that reading how *Ioseph* being able to containe himselfe no longer, made

Gen. 37.

Gen. 45.  
39.

himselfe knowen to his brethren, and how weeping and crying out hee said unto them : I am *Ioseph*, Is my father yet alive, and causing them to come ncere unto him, said, I am *Ioseph* your brother whom yee sold, but bee not sorry; Shew to my father all my glory: Then throwing himselfe upon the necke of *Benjamin* his brother, hee wept, and in like manner *Benjamin* wept upon his necke: after kissing all his brethren hee wept upon them. Who is he, I say, which is not touched and weepeth not with them? But because this is a history of the fact of another, these motions and feelings soone passe away, so as having turned the leafe, or talked of another matter, all these feelings are vanished and gone. So is the feeling of the reprobate, hearing or reading the testimonies of so great a mercy of God towards men, and

and of the greatnesse of the happinesse of the kingdome of heaven : The understanding and apprehension of these things, causeth some motions or feelings in them, as the Apostle saith. But forasmuch as these good things appertaine not unto them, neither doe the feelings that they have, take any feate or roote in their hearts, but are easily quenched and vanish away. On the contrary, the feeling that the children of God have, is, as of the good things that appertaine unto them, and therefore it may well bee cold and drowlie, but not die. As also the feelings that *Ioseph* and his brethren had were such, as although they had them not when they slept, yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted : yet the benefit and the comfort abode by them

them still. Following this that is above said, we say boldly, that what feelings, what illuminations or apprehensions soever the reprobate have : so it is that they never feele the Holy Ghost in them, giving them testimonie that they are the children of God. For according to this testimonie they should be, and should abide the children of God : seeing the holy Ghost can neither deceive nor lye. As also after that God hath made us once feele by the testimonie of his spirit that we are his children, we are certaine that wee can not perish, but that we are indeed, and shall continue the children of God. For it is the testimonie and revelation of the spirit of truth. Also hee that giveth faith, doth not change : and therefore his gifts are without repentance. The second difference may bee taken from this word, *tast*, which the Apostle

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Mala. 3.6.

Rom. 11.

29.

Heb. 6.4.

He useth : To wit, that the reprobate are like to him, who having tasted a good peece of wine: making shew as if hee would buy it, understanding the price, and not willing to give so much, leaveth it there, without buying or drinking of it any more. So the reprobate having tasted the heavenly good things, finding them good, and praying them exceedingly, after they understand the price, that is, that they must renounce themselves, and beare the Crosse of Christ, to goe to take possession of the kingdome of heaven, which he hath purchased for them with his precious blood. They will none of it at this price, and so renounce these good things without drinking or enjoying them. But the children of God on the other side, having never so little a tast of these heavenly treasures, desire in such sort to have the enjoying of them, that  
they

they make resolution to forsake all, to enjoy it. Wee will adde this third reason : That as those that have their stomacks charged with evill humours, cease not to eate sometimes for all that, yea and to find tast in some good meates, but are constrained after ( through the evill disposition of their stomacke ) to cast it up againe and to vomit : So some reprobates having within them an evill conscience, may well tast the good heavenly gifts, but this evill conscience, not being able to agree with the true and sure faith of the heart, stoppeth, that these gifts take no root to fructifie to salvation ; so that finally they cast it off, or let it wither and come to nothing. And this reason with those before, are the principal causes, for the which many, that seemed to be the childre of God, doe revolt, as we wil shew hereafter more at large. On the  
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contrary, those who have faith, are assured, that though the graces of the holy Ghost are often weake in them and like fire covered with ashes, and trees in the winter, yet can never come to nought or dye: rather they recover strength at the last, whereby they are certaine to bee, and to continue the children of God, and heires of everlasting life. Furthermore, let us remember that these foule and grosse faults of *David* and of *Saint Peter*, and of others are set before us, first that they should bee to us as a mirrour of the fragilitie of man, to acknowledge that if we be excepted, it is by the grace of our God. Secondly, that we should so much the more stand upon our guard. As if in walking thou shouldest see him fall that goeth before thee, thou goest not to fall with him, but thou art to be so much the more circumspect that thou

fall

Luk. i. 75.


fall not, as he did. Thirdly, that understanding that faith abideth in them (although very weake and feeble) thou maist take courage, beleeving certainly that faith which was once given thee, cannot bee quenched nor dye. And therefore continue in assurance that thou art the child of God, raysing up thy selfe by their example and resolving with thy selfe to walke constantly, as the child of God, in true holinesse and righteousnesse before him all the dayes of thy life. See how we ought to bee resolved, that although the **markes**, feelings, and testimonies of our adoption set forth here above, bee in us but small and weake, and accompanied with great infirmities and conflicts: yet we may and ought to assure our selves that these markes are truely in us, & that therefore we are certainly the childre of God, and inheritors of everlasting life.

CAP. 5.



C A P. 5.

*That the Apostacie and revolt  
of some having made professi-  
on of the true Religion, ought  
not to make us call in doubt  
neither our Religion nor our  
adoption.*

 E have understood here  
before, how wee may  
and ought to resist the  
doubts of our adoption, proceed-  
ing from our selves. Now, wee  
must shew how wee may over-  
come the temptations which  
come from others. There are  
two things principally, which  
trouble the consciences of many,  
to make them doubt whether  
they bee the children of God,  
and in the way of salvation and  
of eternall life or no. First, the  
horrible offence or stumbling  
blocke of those which abandon  
this Church, renouncing the do-  
ctrine of it, and returning to the  
puddle of idolatry: and specially  
when

when any persons having sometimes held any honourable place in the Church doe revolt, and become persecutors of the doctrine which they have before taught and maintained. For thereof the devill gathereth two consequences, no lesse dangerous than false: either that our Church is not the true Church, and so that wee are not the children of God: or that there is no assurance of perseverance in the faith, and consequently no certaintie of being the children of God, which have had and borne in apparance the markes of adoption. The other offence consisteth in the grievous and long afflictions which we endure: for the prosperity of the wicked deriding our miseries, and the apprehension of our owne troubles, give occasion to doubt whether God care for us, or whether he love us or no. And this ordinary condition to  
those

those that make profession of our Religion, causeth many to condemne it, and have it in detestation, as the mother and nurse of all calamities. As touching the 1. point, concerning those that revolt, it is a smal stumbling blocke to trouble us: for this was foretold us, and it is a disease wherewith the Church hath alwayes beene afflicted. Many shall be called faith Iesus Christ, but few chosen. And the parable of the seed falling in divers sorts of earth sheweth, that with much adoe the fourth part of those that shall heare and professe the Gospel, shall continue to the end. S. Paul hath foretold expressly, that in the latter times many shall fall from the faith. And hee adviseth the *Ephesians*, that even from among themselves there should rise up men that should teach perverse things. And the *Corinthians* that there shall be in the Church not  
only

Of the certaintie of the doctrine notwithstanding the revolts.  
Mar. 20.  
16.

Matth. 13.

1. Tim. 4. 1

Act. 20. 30

1. Cor. 11.  
19.

2. Pet. 2.1.

onely diuisions, but also heresies. Saint *Peter* speaketh yet more largely : As there hath beene (saith he) false Prophets among the people of *Israell*, so shall there be false teachers amongst you, which shall secretly bring in damnable errours, and many shall follow their damnable wayes, by whom the way of truth shall be blasphemed. Now, we must thinke the accomplishing of such prophecies so much the lesse strange, because such hath beene the condition of the Church of God at all times.

Gen. 6.

What revolt was there in the house of God before the flood, eight persons onely being found saved in the Arke, and yet amongst them one hypocrite, who after was cast off and accursed.

Gen. 9. 25.

Now, the Church of God being enlarged in the posterity of *Sem*, againe there was seene such a revolt, that the Church of God was onely found in the family

family of *Abraham*, himselfe being pulled out of idolatry. In the time of *Elias*, the revolt was so great in *Israel*, that he thought he had beene left alone. At the comming of our Lord Iesus Christ, the Apostacie was so generall, that almost al the Church, at the least, the principall members of it, lift up themselves against the son of God, and crucified him. When Iesus Christ had gathered many disciples, he was forsaken of the most part of them: yea *Indas* also the Apostle fell from him, sold him and betrayed him. Iesus Christ being taken prisoner by his enemies, all his Apostles fled away and forooke him. *S. Peter* himselfe denied him thrise. *S. Paul* complaineth, that all they of *Asia*, had revolted, and saith in another place, that all had forsaken him. He noteth *Alexander* the Copper Smith, *Hymenæus* and others, who having beene the chiefe mem-

Gen. 12.  
1. Reg. 19.  
16.

Iohn 6.  
66.

Matth. 26.  
14.  
Matth. 26.  
65.  
Matth. 26.  
69.  
2. Tim. 1.  
15.  
2. Tim. 4.  
16.

2. Tim. 4.  
14.

members of the Church, were become heretiks and enemies of the truth. Now it is the same Church, & we must no more be astonished at such revolts, than at a man having rheums all his life (whereby he casteth out of his body abundance of humors) that should continue in the same disease still even in his old age: Herein rather wee ought to acknowledge the holines of God, wherewith also hee would his Church should bee adorned. For he purgeth his Church, not being able to endure that hypocrits should any long time keepe the place and title of his children approaching to his Majestie. And hereunto wee may apply that which *Moses* saith, when he saw the fire had devoured *Nadab* and *Abihu* the sonnes of *Aaron*, for offering before the Lord strange fire: This is it which the Lord hath spoken, saying; I will bee sanctified in those that

Levit. 10.  
3.

approch unto mee, and will bee glorified in the presence of all people : shewing thereby, that the neerer men approach unto him by honourable offices in his Church, and profession of his word, so much the lesse will hee suffer their corruptions, but punisheth them more sharpely ; to the end, that as the neerer the peece of waxe approacheth to the fire, so much the more the heate of it appeareth in melting it. In like manner the holinesse of God may better be knowen in the revolt of hypocrites approaching to him, and so he may be the more glorified of the people in such judgments. This is also the cause why many, who before they had the knowledge of the Gospell, seemed in outward apparance very good people. Afterward beeing ioyned to the Church, become wicked & dissolute in their liues & very persecu-

secutors. It is the vengeance of God that pursueth them, punishing their ingratitude, their loue of the world and of the flesh, which they brought and nourished in the Church, and the contempt of the honor that God did the, when he made them approach vnto him, receiuing them into his house, speaking to them by the preaching of his word, and presenting vnto them vpon his holy Table, his owne Sonne Iesus Christ for the foode of their soules. So farre off is it then, that we should be troubled for such reuolts, that on the contrary, seeing that they are the vengeance of God, we ought so much the more to feare, and to continue the more constantly and holilie in the Church of God. And indeed if we did at this day see *Dauid* execute that protestation which he did make of purging his house from vicious and wicked per-

Pfal. 101.



persons, would we (thinke you) depart from it, doubting of the holynesse of it? Shall we not rather be confirmed to tarrie there still, desiring to liue holily. But more, what damage receiueth the Church in such reuolts? The glory of it before God consisteth not properly in the greatness of the number, but in the holiness of them. The health of a man consisteth not in the abundance of humors, which will cause some deadly disease at the last: for even they that are laden with them, take medicines to purge them, that they might be the more whole. This is it which God, hauing spoken of his Church of *Israel*, that her siluer was turned into dross, and her Wine mingled with Water, addeth for a great benefite, that he would take cleane away all her scumme, and remoue all her lead from her: and that hauing restored the Iudges and Coun-  
G                      sellers,

Esay 1.22.

tellers, so as they had bene at the beginning, it should be called the righteous and faithful city. Experience sheweth, that in the prosperitie and peace of the Church many thrust in themselves full of auarice, ambition, pride, and of other corruptions and vanities; to be short, it hapneth even as in a sweet and rainie season, that many weeds come up amongst the good hearbs, which should bee choked of them, if the gardener pulled them not out. Then, when such people depart from the Church returning to their vomit, it is as if God gave a purgation to it, to make it more holy, and more acceptable to his bridegroom. Let us further consider the causes of revolts. If this hapned the when the Church was in peace & prosperity, it should seeme there were more occasion to call into doubt our doctrine: But it is in the time of persecutio, that these  
 revolts

reuolts are seene,& so, it is feare to leese their goods, their dignities, their parents, their country, their lives, that causeth them to revolt. It is then the flesh, it is the world, it is the mistrust of God, and not the allowing of the Papisticall doctrine, that maketh them to change their Religion. As also *S. Paul* saith, that *Demas* had forsaken him, having loved this present world. And indeed, did this miserable *John Haren* revolt during the prosperous estate of the towne of *Bruges*, wherein he was Minister? By no meanes. But perceiving the danger, although he might yet have exercised his ministry, he began to seeke the meanes as a hireling, to forsake his flocke. Hee knoweth what letters I writ unto him, reproving his sloathfulness, his crafts & evil conscience in the reasons which he put forth, to have some colour to withdraw himselfe. He knoweth also

2. Tim. 4.  
10.

what reproofes he had received by the letters of others, that he should not defile his ministry in intermeddling so earnestly in the matters of warre and of policy. After the towne of *Bruges* was rendred to the enemy, he withdrew himselfe into *Zeland* and *Holand*; where perceiving that hee began (as good reason was) for many considerations to bee suspected in our Churches, and in no reputation, he got him out of the countrey. So feeling in his conscience small appearance to be established in his ministry againe, having no hope of preferment in any other vocation, and being pursued by the just judgement of God falling upon evill consciences; hee revolted, thinking happily that he should receive some recompence for the offence that hee had offered against the holy Ministry, and at the least to enter againe into the possession of his goods. This then

then is not the changing of doctrine which moved him, but (as we have said) it is the flesh, and the world: it is envie that maketh the Monke. It is ambition the mother of heresie, as *S. Augustine* saith: It is an evill conscience, the rocke that maketh the shipwracke of faith, as *Saint Paul* saith, which hath made him to change his profession. To be short, God could no longer suffer such an hypocrite in his Church, nor such a filth in his holy temple: hee would bee sanctified in taking vengeance upon him, who so inordinatly approched unto him: He hath set him forth for an example of his judgements, that those that make profession of Religion, and chiefly the Ministers of the word, may study more and more to walke with a good conscience to keepe themselves in their vocation, to renounce the passions of the flesh,

1. Tim. i.  
19.

and the illusions of the world, and so with fervent prayers to continue constantly in the grace of the Lord. Furthermore, let him make as many shewes as he will, let him sweare, let him lift up his hands and his eyes to heaven, let him weare a great paire of beads, let him goe off and devoutly to the Masse; yet shall he not easily make the Iesuites (who are cunninger than he) to beleeve that hee doth it indeed and from his heart. For those who among them have any little more wit than the common sort, understand well enough, if they would cōfesse it, that the change of the holy Supper into the Masse, the worshipping of bread in it, the fiery purgatory after death, the opinion of meriting Paradise by workes, specially those of supererogation; the setting forth of God the father, who is an invisible and eternall spirit, under the figure of an

an old man : the worshipping of images, the invocation of Saints departed , candles lighted at noone dayes , and borne in procession, the great beads hanging at their neckes , and other such idolatries and superstitions , are either so abominable or so manifestly contrary to the word of God, yea, or so absurd, as hee that hath once knowne them by the light of the Gospel can never allow them in his heart. But be it , that by the enchantment of Sathan, and judgement of God , hee were indeed become a Papist , and that Saint *Paul* himselfe should revolt , preaching another Gospel ; we ought as he himselfe protesteth, to hold him accursed, and not to be moved to doubt of our faith. For our religion and faith is not founded upon the constancie or stedfastnesse of men , but upon the truth of our God, and upon the testimonie of the holy

Gal. i.

2. Tim. 2.

13.

Iohn 6.

67.

Eſay 3.

18.

Ghost in our hearts. If men be unfaithfull, ſaith *S. Paul*, hee remaineth notwithstanding faithfull, and cannot deny himſelfe. When Ieſus Chriſt forſaken of his Diſciples, ſhould aſke us, if we alſo would leave him: wee are taught to answer with the Apoſtles; Lord, whither ſhall we goe, thou haſt the words of eternall life. The faithfull Paſtor muſt (without being aſtoniſhed at the revolt of many) ſay with *Eſay*, Behold, I and my children which God hath gave me, are for ſignes and wonders. The horrible and fearefull vengeance, which waiteth on, and followeth theſe curſd apoſtates at the very heeles, ſhould make us to tremble, and to reſolve to renounce all that is upon the earth, that we may get and hold faſt all that is in heaven: and ſo leaving theſe poore revolters to the judgement of God, to caſt our eyes upon thoſe, who even in

our



our time have indured so constantly, the losse of their goods, reproches, prison: to bee short, who chearfully have entered into the flaming fire, and by cruell death, mounted into the kingdome of heaven; to the end that such authentique seales of the heavenly doctrine, may confirme our hearts to continue constantly, and chearefully to follow their steps, and so bee their companions in glory. We ought not to be troubled at these revolts, as if we were not assured to continue in the faith, whereby also it shall come to passe, that wee shall be in doubt whether we are, or shall continue the children of God. For as the markes of our adoption set forth here before, are of two sorts: the one inward before God, and the other outward before men: they which have the inward markes, which consist in the testimonie of the holy

Of the assurance of our adoption notwithstanding the revolts.

Revel 2.  
17.

Iohn 14.  
17.

Ghost in our hearts, in the peace of our consciences, and in the holy desire of our soules, feele these graces, which assureth them that they are the children of God, chosen to eternall life: yea more certainly than we are assured by the light of the sun that we see, and by the heat that we feele, that the sunne shineth. And indeed they have the white stone, whereof mention is made in the Revelation, and in that stone a new name of the child of God written, which none can know but hee that receiveth it. *The world, saith Christ, cannot receive the spirit of truth, because it hath not seene him, neither hath known him: but yee know him, saith he to his Apostles, for he abideth with you, and shall be in you.* As touching the outward marke of being a member of the visible Church, it is also very certaine in respect of God, inasmuch as speaking to

us,

us, and sealing his words by the sacraments, he neither will, nor can deceive only. But if men hearing his word, and communicating at the Sacraments, reject in their hearts the spirituall graces which are offered unto them, and so abide unfaithfull, and wicked within (when notwithstanding they are held for faithfull, and the children of God, because of the outward profession) it is no marvell if God at the last doe discover them, and cast them off: shewing therein, that they were never his. And this is it that Saint *Iohn* saith of such; They went out from amongst us, but they were not of us; for if they had beene of us, they would have tarried with us. But that is, that it might appeare that all are not of us. They that are once grafted in Christ can not perish: for the gifts of God are without repentance. But every plant, saith Iesus Christ, which

1 Iohn 2.  
19.

Rom. 11.  
29.

Matth. 25.

13.

Matth. 13.

2. Tim. 2.

19.

which my father hath not planted, shall be pulled up. The parable of the seed falling into divers sorts of earth, teacheth us two points to this purpose. First that many shall heare the Gospel, but without fruit. Secondly, that it shall bee their owne fault. For if entring into the Church, they bring their cares and love to the world, without having will to forsake them, so as it like thornes, choaks the good seed, of the word, and so having no moisture of the grace of God, they wither at the first sunne of persecution; a man may see the cause of their revolt, to wit, because they were not the children of God. Saint *Paul* having said, that God knoweth who are his, addeth: and whosoever calleth upon the name of Christ, let him depart from all iniquity: shewing thereby, that if there bee any which joyne themselves to the Church, calling

ling upon the name of Christ, and doe not depart from iniquity, they discover thereby, that God never tooke them for his. Which thing is good to bee noted. For many thinke, that to bee of our Church needeth nothing, but to change the masse to the preaching, and to the communicating at the Lords Supper. And when they understand, that to bee the child of God, is required to renounce themselves, to leave covetousnesse, ambition, drunkennesse, the world, and all pomps: to bee short, that they must put off the old man, and be a new creature: not being disposed to doe this, they leave the preaching, and returne to the Masse. Now be these the children of God that revolt; that they should make those that are indeed and continue to doubt. Nay, rather they are the children of the world, who having brought the world in  
with

Phil. i. 6.

*Aug. de  
correct. &  
gra. ca. 12.  
to. 7.*

with them, have also carried the world away with them. They therefore that have once beleev-  
ed, who also beleev-  
ing, fee-  
le a  
desire to live according unto  
God, are assured that they can-  
not perish. He that beginneth  
this good worke in them, will  
accomplish it, even unto the  
day of Christ. And to this pur-  
pose saith Saint *Augustine* very  
well. He which made us good,  
maketh us also to persevere in  
goodnesse: but they that fall and  
perish, were not of the number  
of the predestinate. It remay-  
neth, that considering in the fall  
of hypocrites, the double mer-  
cy of God toward us. First,  
that he hath received us into the  
number of his children. Second-  
ly, that hee will continue his  
grace towards us even to the  
end: there remaineth, I say, that  
wee fee-  
le our selves double  
bound to practise the exhorta-  
tion of Saint *Paul*, beseeching  
us

us by the mercies of God, to offer our selves a living sacrifice, holy and pleasing to God, and not to bee fashioned like this wicked world: but rather endeavouring to this, that being transformed by the renewing of our understanding, wee may approve and follow the good and perfect will of God. And let us remember that which Saint *John* saith, That they that have hope to live with Iesus Christ, and to see him as he is, doe purifie themselves as he is pure.

Rom. 12. 1

1. Io 3.  
3.

C A P. 6.

*That afflictions ought not to make us to doubt for our adoption, but rather confirme us.*



Et us now come to that stumbling block & trouble, that proceedeth from our afflictions. What apparance is there (saith the flesh)

flesh) that wee are the children of God? our goods are violently taken from us, our possessions are confiscate, and our offices and Estates are taken away. We are driven out of our countrey, yea from countrey to countrey like vagabonds : wee are hated of father and mother, and of our other kinsfolke and friends: we are drawne and kept in prison : wee are derided and brought into extreame calamities and miseries : we are as sheepe of the shambles, appointed to the sword, to the gallows, and to the fire : To be short, wee see nothing but the signes of the wrath and the curse of God upon us. And that which more is, the Church which wee have said was the kingdome of Christ, and the house of God, how is it assailed by the mighty men of this world? whom also we see to come to the end of their enterprises, to oppresse, tread



tread under foote, rent and scatter this Church, exercising all cruelty against it, as hungry wolves upon a flocke of sheepe, forsaken of their shepheard. They triumph in their victories, and wee hang downe the head and weep, bowing downe our necks under the yoke of afflictions. They increase in riches, and we consume in poverty : they are advanced to honours and dignities, and wee are despised as rebels, and wicked and seditious people. See what the flesh saith : and yet these are but discourses and complaints of great ignorance or infirmitie. For what is that which troubleth and offendeth us in this condition and estate ? Even that whereby we ought rather to be confirmed, in the assurance that we are the children of God, and indeed happy. First, if God had promised to intreat his children in this world delicately, and to  
set

1. Tim 3.  
12.

set them up in riches and high estate, we might have some occasion to doubt whether wee were the children of God, all calamities and afflictions quite contrary falling upon us. But seeing it is so, that the holy Ghost hath foretold us both often and manifestly, that the children of God should bee afflicted, and that those that would live faithfully in the feare of God in Christ, shall suffer persecution; this persecution and affliction ought rather to serve us for a signe that wee are the children of God.

Moreover, if the most excellent servants and children of God have alwayes beene most afflicted, Afflictions ought not to make us doubt of our adoption and salvation, except wee will call in doubt the salvation and felicitie of those, whom we confesse to be very blessed children of God: Especially, if afflictions

afflictions doe serve greatly to pull our hearts from the earth, and to lift them up into heaven, to purifie our faith as gold in the fire, and to fashion us into a true obedience of God. Then the vtilitie and profit which commeth unto us thereby, ought to serve us for a sufficient prooffe, that in afflictions God sheweth himselfe to bee our father, having care of our welfare & salvatiō And yet more, seeing the taking away of our goods temporall, shall bring us forth an eternall treasure in heaven, the mockeries and reproches shall be turned into glory before God, the teares into joy, our sufferings into comforts. Who is he that will not confesse, that such afflictions proceed from the very love of God towards us? To bee short, seeing that God, strengthening us in the midst of the fires of tribulations, sheweth in our infirmity  
his

his might and bounty, and seeing (when wee suffer for his name) hee maketh us witnesses of his truth: our afflictions are (as it were) stages from whence hee maketh his owne glory to shine, and giveth increase unto ours. So farre off is it then, that being afflicted, wee should bee troubled or offended, that contrariwise those troubles ought to serve us for an assurance, that wee are the children of God: whereof that wee may bee the better resolved, wee will treat of these points more at large.

## CAP. 7.

*That the afflictions that happen unto us, haue beene foretold, and therefore they ought to confirme us in the assurance of our adoption.*



He holy Ghost hath at all times foretold and testified by sundry and manifest sentences, that the children

dren of God should be persecuted and afflicted in this life, yea, in such sort, as the first afflictions should be but the beginnings of greater, and that passing one evil, they should prepare themselves to indure others that should follow as the waves in the sea. God from the beginning of the world, having pronounced that hee would put enmity betweene the seed of the woman and the seed of the serpent, hath advertised us, that as long as there shall bee devils in the world, and children of God, they must understand, that such enemies will employ all their strength and meanes to persecute them: As this also is represented in the Revelation, in that which is said by Saint *Iohn*, that the old serpent not being able to devour the son of God, nor the body of the Church, was very angry, and went to make warre with the rest of her  
seed

Gen 3.15.  
Prophe-  
cies of the  
old testa-  
ment.

Revel. 12.

Gen. 15.  
13.

seed which kept the commandments of God, and which had the testimony of Iesus Christ. Likewise God having promised seed unto *Abraham*, and added, that it should bee as the starres of heaven. He told him by and by, that it should bee afflicted, saying: Know thou for a certaine, that thy seed shal dwel and serve in a land that is not their owne, and shall be afflicted foure hundred yeares. And that which is more, hee confirmeth this advertisement by a vision or notable signe, commanding him to deuide in peeces an heifar, a ram, a hee-goat, a turtle, and a pigeon; and sending a flight of birds upon the dead carcases cut in peeces, hee shewed him, that his seed (by the greatnesse of affliction) should bee like unto dead carcases cut in peeces, and exposed for a prey unto the birds. *David* in a few words sheweth this condition to bee com-

common to all the children of God, saying, that the afflictions of the righteous are many. And in how many sorts, and in how many places have the Prophets foretold of the afflictions that came upon the ten tribes of *Israel* carried after captives into *Affyria*? In like manner of the kingdome of *iuda*, the destruction of the Temple, the sack- ing of the Citie, the massacre of a great part of the people, and the captivitie of the rest, by the space of seventy yeares in *Babylon*. Above all, Iesus Christ, who is the wisdom of God, how often hath he foretold the afflictions of his faithfull servants and members of his body? Behold (saith hee) to his Apostles, I send you as sheepe amongst Wolves. Yee shall be delivered unto the Consistories, and whipped in the Synagogues. Ye shall be hated of all men for my names sake. If they have called

Psal. 34.  
20.

The prop-  
hecies of  
the new  
Testa-  
ment.

Matth. 10.  
16.

- Matth. 16.  
24. called the Master of the house  
Beelzebub, how much more his  
servants. I am not come to  
bring peace upon the earth, but a  
sword. If any will follow me,  
let him renounce himselfe, and  
take up his crosse and follow me.  
They shall deliver you to be pu-  
nished, and shall slay you. If they  
have persecuted mee, they will  
also persecute you. Again, Ve-  
rely, Verely I say unto you, that  
ye shall weepe and lament, and  
the world shall rejoyce. Yea,  
hee compareth the faithfull un-  
to a woman which travaileth of  
child. True it is, that the wic-  
ked are also tormented in their  
course. But Iudgement (saith S.  
*Peter*) must beginne at the  
house, of God. And of this  
Iudgement it is that Saint *Paul*  
doth speake, saying : That wee  
are ordained to bee afflicted,  
which hee doth confirme by a  
Sentence full of comfort, saying :  
That by many tribulations wee  
must



must enter into the kingdome of Heaven. Againe, all they that will live godly in Christ, must suffer persecution. But above all, that is to be noted that hee said in another place : I rejoyce, and fill up in my selfe that which wanted of the sufferings of Christ : meaning by Christ, all the faithfull, with their head : and shewing, that God hath ordained a certaine measure of passions for this Christ, and consequently to every one of his members his portion, which he must suffer to accomplish the passions of Christ. Now this is not without great reason, that the holy Ghost hath so carefully, and in so many sorts and manners foretold, that the children of God should bee afflicted. It is to this end, as Iesus Christ himselfe teacheth his Apostles, that we should not bee troubled or offended, when wee see the faithfull to be spoiled, chased a-

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way

Acts 14.

22.

2. Tim. 3.

12.

Col. 1. 24.

Ioh. 16. 1.

way, imprisoned, mocked, and murdered, that then we should remember that it was told us before: and that it commeth not to passe by fortune or chance nor by the absolute will of men that we are afflicted: but by the appointment of God the father, and that this is the entertainment which hee hath ordained for his servants and children. But our flesh doth Iudaize too much in this behalfe. For as the *Iewes* in old time, looking for a *Messias* triumphing in the world, were offended at his humilitie and base estate, and so at the Crosse of Iesus Christ, and therefore rejected both him and his doctrine: even so our flesh at this day doth still imagine a Gospell of velvet agreeable to their desires, and a kingdom of Christ that were of this world. See now why it is troubled and offended, deriding a Christ crowned with thornes, bearing

bearing his crosse upon his shoulders, and laying it upon all those that will bee the children of God with him. But if the *Jewes* had well weighed that which *Esay* foretold of the *Messias*, that hee should grow up as a roote out of a dry ground, that he should have in him neither fashion nor beauty to bee desired, that hee should be despised and rejected of men, a man so afflicted and accustomed to sorrowes, that men should hide their faces from him: so much should he be contemned, that hee should bee oppressed with injury, afflicted, and led to the slaughter as a Lambe. To be short, that hee should be numbered among the transgressors. Also that which *Zacharie* saith; Behold thy King cometh to thee humble, riding upon an Asse. And that which *Daniell* saith, that the Christ should bee cut off, and should not be. If, I

*Esay* 53.

*Zach.* 9. 9.

*Dan* 9. 26.

say, the *Jewes* had well weighed these Prophecies, and many other like these, touching the abasement and afflictions of Christ: so farre off is it, that they have rejected him, that on the contrary, they would have knowne by the accomplishment of those things that were foretold of him, that hee was indeed the *Messias* promised. In like manner, if wee would carefully meditate on that which the holy Ghost hath fore-spoken of our condition, and that we must be conformable unto the image of Christ, suffer and dye with him: the tribulations which accompany the profession of the Gospell, should be unto us signes and testimonies, that we are Christians, and the children of God.

Rom. 8.  
17.

Luke 2.

When the Angell shewed unto the shepheards the nativity of Iesus Christ, saying, I shew unto you great joy, that this day

day is borne to you a Saviour in the City of *David*, which is Christ the Lord: Hee addeth, you shall have these signes, yee shall find the child wrapped in swadling cloaths, and laid in a manger. Now, if these Shepherds (being come to *Bethlehem*) had found the Virgin in an honourable Pallace, and the child in a magnificall and Royall cradle, had they not had just occasion to doubt of the tydings of the Angell, this estate not agreeing with the signe that he had given? But having found the child in poore estate in a manger, as the Angell had foretold, they were confirmed to believe, that it was the *Messias*.

Even so, God having revealed unto us by his word, that he hath chosen us to bee his children, having sealed it in us by the testimonie and effects of the unction of the holy Ghost: and having also given us the

H ?      markes

Iohn 15.  
19.

markes in this, that hee hath made us the members of his Church: he hath foretold, and hath also given one signe more of our adoption, that wee shall be reproached and persecuted. If then the world did make much of us; loved and honoured us, we might after some sort doubt of the word of God, and of our election and adoption. But seeing the accomplishment of that, that was foretold us, we ought to bee so much the more confirmed in this assurance, that wee are not of the world but appertaine to our God. And this is it that Iesus Christ told his Apostles, saying: If yee were of the world, the world would love his owne: but now because I have chosen you out of the world, the world hateth you. If wee aske the way to goe to any place, and that one tell us (for a signe of the right way) that it is at the begin-

beginning durty, and afterward full of hils, wee will leave the other wayes which seeme straight, dry, faire and easie: and finding in that way which wee take, durt and hils foretold and given us for a signe, we will bee so much the more confirmed, that we are in the right way.

So the holy Ghost having foretold, that through many tribulations wee must enter into the kingdome of heaven, and that the way leading to eternall life is narrow and difficult: If we find the way of the Gospell narrow and full of troubles, let us acknowledge that wee are in the right way to the kingdome of heaven, and that wee ought therefore to bee so much the more confirmed in assurance that wee are the children of God.

Acts. 14.

## CAP. 8.

*That the children of God have  
alwayes beene afflicted, and yet  
still beloved of God.*



His that the holy Ghost hath fore-spoken, that the condition of the children of God is to be afflicted, hath by experience beene found to bee true in all ages, whether wee consider the people and Church of God in the whole body, or speake of it particularly in the members of it. How long and grievously was the people of *Israell* afflicted in *Egypt*? *Moses* reciteth, that their life was vexed bitterly, through grievous servitude, and that all the service wherein they served was tyrannous, *Pharaoh* intending to destroy them, and to roote them out by travaile, and excessive labour.

Examples  
of the af-  
flictions  
of the  
Church  
during  
the time  
of the old  
testament.  
Exod. 1.  
14.



bour. And not so being able to come to his purpose, neither yet by the commandement made to the Midwives, to slay secretly all the male children which should be borne : at the last he appointed certaine of the *Egyptians* his subjects to bee their hangmen openly. Whereby also when *Moses* was borne, his parents having hid him some time with great feare, they were at the last constraigned (for the avoyding of the fury of these hangmen) to put him out into the brinke of the river, as abandoning him unto death. Could there bee any more barbarous cruelty vsed to any people? And yet, did they still continue to be grievously afflicted fourescore yeares after the birth of *Moses*. So that it is not without a cause that the Lord called *Egypt* the house of bondage, and an iron furnace. The which aff. he confirmeth, appearing to *Moses*

Exod. i.  
18.

Exod. i. 22

Exod. 10?  
Deut. 4.  
20.

Exod. 3. 2.

Exod. 14.  
9.Exod. 15.  
22.Num. 21.  
6.

in the middest of a burning bush, saying, I have seene the affliction of my people. They were not so soone in the way to depart out of *Ægypt*, but they were pursued by the Armie of *Pharaoh*, having the sea before them, and the mountaines on their sides, and so seeing present death before their eyes, they did escape the hands of *Pharaoh*, in passing over the Sea on dry foote. Then they entred into the horrible and fearefull Deserts: and going three dayes through the Deserts, they found no water, the first that they found was so bitter, that they could not drinke it: They were assailed of enemies, vexed with fiery Serpents, & inflammations unaccustomed, and wandered up and downe forty yeares in those Deserts, living by Manna and water.

In the time of the Iudges,  
how oft was the people of God  
brought

brought vnder the cruell tyranny of diuers enemies? Vnder the raigne of *Manasses* king of *Iuda* there was such persecution agaynst the faithfull, that *Ierusalem* was filled with blood from the one end to the other. But aboue all, it was vnkindly handled both before and during the Captiuitie of *Babylon*. The Citie of *Ierusalem* was taken and sacked, the Temple of God spoyled burnt and destroyed. He that escaped the pestilence, famine, and the sword, was transported into *Babylon* among the Idolatours their enemies, and plunged into all miseries and calamities, and that by the space of threescore and ten yeares, as it was foretold. The Prophet *Esay* doth sufficiently set before us their miserable estate, calling the *Iewes* persons despised, an abominable people, seruants to Lords, wormes of *Iacob*, the dead men of *Israell*, people afflicted,

2. King.  
21. 16.

2 Reg. 25.

Ier. 39. &  
52.

Ier. 25. 12.  
Esay 46 7.  
Esay 41.  
14.

Eſay 54.

II.

ſiſted, overwhelmed with tempeſts, without any comfort. Are they returned out of this captivitie into *Iudea*? There they were vext of their enemies: and above all, how many horrible cruelties did they endure by *Antiochus*, *Herod*, and other tyrants.

Pſal. 79.

Let us alſo ſee what complaints the people of God make of the calamities that befell them by the *Aſſyrians*, or (as other thinke) by this *Antiochus*, ſaying: O God, the heathen have entred into thine inheritance, they have polluted thy holy temple, and have brought *Ieruſalem* to a heape of ſtones. They have given the dead bodies of thy ſervants for meate to the foules of the ayre, and the fleſh of thy Saints to the beaſts of the earth: they have ſhed their blood like water on every ſide of *Ieruſalem*, and there was none to bury them. Wee have  
beene,

beene a reproach to our neighbours, and a mockery, and a derision to those that are about us. Again, thou hast put us (O Lord) farre from thee as sheepe to be eaten, and thou hast scattered us among the heathen. Thou hast sold thy people without gaine, and doest not increase their price. Thou hast smitten us downe into the place of dragons, and hast covered us with the shadow of death. Also comparing the Church to a vine: wherefore (saith hee) hast thou broken downe her hedges, that all they that goe by plucke off her grapes? The boare out of the wood hath destroyed it, and the wild beasts of the field have eaten it up. It is burnt with fire and cut downe. To bee short, wee may behold the estate of the Church in these words: Let *Israel* now say, They have often times afflicted mee from my youth, they have oftentimes vexed

Psal. 44.

Psal. 80.

Psal. 129.

Examples  
of the aff-  
lictions  
of the  
Church  
since the  
time of  
the new  
Testa-  
ment.

vexed mee. The plowers have plowed upon my backe, and made long furrowes. In like manner, after the Ascension of Iesus Christ into heaven, hath not the Church beene, and that continually, persecuted, and extremely afflicted: as may appeare by the booke of the Acts of the Apostles, and by the Ecclesiasticall Histories, in the very which, a man may note ten generall persecutions, which were kindled in all the quarters of the earth, by the publicke Decrees of the Emperours, besides those that were particular, which were made in divers places by the Governours, or seditions of the people. It is a horrible thing to thinke, and almost incredible, of the blood which was then shed, and of the desolations of Cities, yea and of some whole Provinces. For as the Church was then spread over all the world, so in all the king-

kingdomes of the earth this fury of persecution was kindled. It was enough for any to confesse that they were Christians, and they should bee slaine by thousands. Among other persecutions made by *Hadrian* Emperour of *Rome*, in the 9. yeare of his Empire, hee caused ten thousand Christians to be crucified in *Armenia*. *Dioclesian* and *Maximinian* having enterprised to constraine the Christians, by all manner of torments and cruelties, to renounce their Religion, and to sacrifice to the Idols, they forced them after a fashion so furious, that in the space of seventeene dayes there were 30000. put to death, and as many or more chained and carried to the mettals, a torment resembling after a sort, the punishment of the Gallies at this day. In those dayes such cruelty was exercised at *Trenias* upon the River *Mosell*, that the River was  
red

*Henry of  
Erford.*

*Oros. lib. 7.  
chap. 25.  
Vissberg.*

*Vincent. in  
his mirror  
lib 12  
chap. 136.*

*Euse. lib.  
chap. 11.*

red with the blood of the Christians being flaine. The booke intituled *Fasciculus temporum*, witnesseth that the Christians that were in *England*, were all put to death. To bee short, whole townes were burned with their inhabitants, for the hatred of Christian Religion. As touching the variety of the sorts of torments and cruelties, the devill surmounted himselfe in devising them: Some were cut in peeces: Some were tormented with stripes of rods even to the bones: Some were cast to the Lyons, to the Beares, and to the Tygers to bee devoured: Some were covered with beasts skins to bee torne in peeces of wolves and dogs: Some were burned quicke: Some were broyled upon gridirons: Some were crucified: Some had their bodies dropped on with burning pitch and boyling lead: Some were drawne upon the  
pave.



pavement of the streets : Some were dashed against the stones : some were tumbled downe headlong from high places, and into rivers : Some they smothered with smoke proceeding from a small fire : Some had their intrailles pierced with sharpe stakes : Some were throwne into the Lyme kilns : Some were slaine with the stripes of staves and lead : Some had sharpe reedes thrust betweene their nayles and their flesh : Some had red burning plates put under their arme-pits : Some were scorched quicke, and then sprinkled with vinegar, or powdred with salt : Some were set up quicke upon forkes, and suffered to dye of hunger or thirst. And those that could escape into the deserts and mountaines, either they dyed of hunger, or of thirst, or of cold : or they were devoured of wild beasts, or slaine of theeves,

Examples  
of partic-  
ular  
members  
of the  
Church  
afflicted  
in the  
time of  
the old  
Testa-  
ment.  
Gen. 4.

Mal. 1. 2.  
Gen. 28.  
Gen. 31.

theeves, or carried away slaves to the *Barbarians*. Now, although these examples ought to suffice to make us understand what the condition of the Church hath alwayes beene, and so consequently of the children of God: we will yet notwithstanding, set forth some particular examples of those that have beene the most excellent servants and children of God. *Abell* having offered unto God a more excellent sacrifice than *Cain*, and so receiving the testimonie that hee was just, was mischievously and traiterously murthered by his brother. Among the Patriarches let us consider the afflictions of *Iacob* beloved of God: After hee had beene long time in feare of the threatnings of his brother *Esau*, at the last hee was constrained to forsake his fathers house: Being with *Laban* his uncle, he served him the space of 20. years,

yeares, feeding his flockes, induring the cold of the night, and the heate of the day : In the meane time hee received so many injuries at the hands of his uncle, that he resolved with his wives, the daughters of *Laban* to steale away from him, and to depart without bidding him farewell. Hee being thus (as it were) fled, hee was pursued of *Laban* provoked to anger, and determining to use him violently, if God (as himselte confesseth) had not forbidden him. Having escaped his hand, hee fell into anew and horrible feare, for the comming and meeting of his brother *Esau*, fearing (as he sheweth by the prayer which he made to God) least he would slay both him, with his wives and children. His eldest sonne committed adultery, and that not with a strange woman, but with his fathers owne concubine. His daughter is ravished  
and

Gen. 32.

Gen. 35.  
22.

Gen. 35.

Gen. 37.

Gen. 42.

and defiled. His children prophane Circumcision, the sacred seale of the covenant of God, making it to serve to murder, as they did all the inhabitants of *Sichem*, who asked nothing of them but friendship. By this cruelty more than barbarous, they exposed their father, themselves, and all their house, to manifest danger of utter rooting out by their neighbours, if God had not held them backe. His owne children having sold their brother *Ioseph*, they made their father beleieve that hee was devoured of wild beasts. Being pressed with famine, hee sent his sonnes into *Egypt* to get corne: whereby *Simeon* being kept prisoner, hee understood that there was no hope of his delivery, but in sending his youngest sonne *Benjamin*: which was, as it were to take away his soule. What manner of life then is this of the good Patriarch, but

but continuall anguishes and afflictions, as himselte confesseth, saying unto *Pharaoh*, that the dayes of his pilgrimage were few, and evill. Among the Prophets let us take *Moses*, to whom God shewed himselte more familiarly. When he was yet a little infant, hee was put forth and abandoned unto death: being after come to the age of forty yeares, and feeling that God had ordained him to deliver his people of *Israell*, he began to exercise his vocation in slaying the *Egyptian*: whereupon he was constrained to forsake the Court of *Pharaoh*, and to fly. And withdrawing himselte into the land of *Madian*, hee served *Iethro*, feeding his sheepe the space of forty yeares: He, I say, that was taken for the sonne of *Pharaohs* daughter, that might have enjoyed the riches and pleasures of *Egypt*. Being after returned into *Egypt*  
by

Gen. 47. 9.

Exod. 2.

Act. 7. 25.  
Exod. 2.

Exod. 14.  
1.

Num. 12.  
1.

Exod. 32.  
19.

Deut. 34.

by the commandement of God, to deliver the people of *Israel*, incontinently so soone as he began to exercise his charge in speaking to *Pharaoh*, the *Israelites* being more afflicted than before, tooke occasion to murmur against him. Having conducted the people to the red sea, againe they rose against him with dangerous complaints. And finally, having retired themselves into the desert, he was in continuall trouble, anguish and torment, for the plaints and murmuring of the people, for the envie of his owne brother and sister: but above all, for the vengeance that God executed upon his people, and specially for their sinnes, as when they made the golden Calfe: And this having continued the space of forty yeares, at the last he dyed in the desert without entring into the land of promise. Wee may to this purpose set downe  
many

many other notable examples, as of *Iob*, *David*, and others. But as every one may note their great and sundry afflictions by the reading of the sacred Histories, so it shall suffice to set forth this which the Apostle writeth to the *Hebrewes*, speaking of divers of the faithfull, and servants of God: Some (saith he) were racked, and would not be delivered, to the end that they might obtaine a better resurrection. Other were tried with mockings and stripes: yea and by bands and imprisonment. They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered up and downe in sheeps skins and in goats skins, being destitute, afflicted and tormented, of whom the world was not worthy, wandering in deserts and in mountaines, and in deepe pits and caves of the earth. As touching

Heb. 11.  
35.

Examples  
of the  
children  
and ser-  
vants of  
God affli-  
cted under  
the new  
Testa-  
ment.

Luke 2.

Matth. 2.

Mark. 6.3.

Matth 4.

ing the examples of the children and servants of God, which have beene since the coming of Christ in the flesh, hee alone may and ought to suffice, for as much as wee must be fashioned like to his image, and follow his steps. Now, this Prince of glory making his entrance into this world, created & maintayned by him, found no place in the Inne, it pleased him to bee borne in a stable, and to bee laid in a manger in steed of a cradle. By and by after *Herod* sought to slay him: for the which cause hee was carried into *Egypt* by *Ioseph* and *Mary*. And what poverty (trow yee) indured he there? Is he returned into *Iudea*? there he passed his life untill hee was 30. yeares old, in the abject and base estate of a Carpenter: Did hee begin his charge? after he had fasted forty dayes and forty nights, hee was hungry, and had not where-  
of



of to eate in the desert. During these forty dayes and forty nights, hee was assayled of Satan and tempted, and finally indured those three mighty assaults recited of the Evangelists. Hee suffered poverty, not having one pillow to rest his head on, and lived by almes.

Luk. 9. 58.

Hee was violently pressed with injuries, being called glutton, drunkard, deceiver, and one possessed with devils. Hee was carried violently to the top of a mountaine to throw him down headlong. Hee was betrayed of one of his owne Apostles: Hee was taken prisoner, spet on, buffeted, beaten, mocked, scourged, crowned with thornes. He was condemned to dye, and hanged upon a crosse betweene two theeves. And besides these persecutions and outward torments, what anguishes did hee feelee, when he sweate blood and water for distresse and feare?

Luk. 8. 3.

Matth. 11.  
19.

Matth. 17.  
63.  
Iohn 7.  
20.  
Luk. 4. 29.  
Matth. 26.  
& 27.

A<sup>ct</sup>. 9. 16.2. Cor. II.  
23.

When hee cast his face upon the earth, and when he cryed on the crosse, My God, my God, why hast thou forsaken mee? let us adde to this example, that of Saint *Paul*, that vessell of election When hee was converted, Iesus Christ said unto him, that he would shew him what hee should suffer for his name. And so it came to passe, as he himselfe doth briefly recite, making comparison of his owne person, with some of the false Apostles: Are they the ministers of Christ? I am above them, in travailes more abundant, in stripes more than they, in prisons more, in deaths often. Of the Iewes I have received (saith he) five times forty stripes saving one. I have beene three times beaten with rods, once I was stoned, three times I suffered shipwracke: night and day have I beene in the deepe sea, in journies often, in perils of floods,

floods, in perils of theeves, in perils of mine owne nation, in perils of the Gentiles, in perils in the Citie, in perils in the deserts, in perils in the sea, in perils among false brethren, in labour and travell, in watching often, in hunger and in thirst, in fasting often, in cold and in nakednesse: besides the things that happen to mee without, there is that which combereth me every day, even the care that I have of all the Churches. Now, let us apply these examples to our purpose. When the Church is persecuted, and the members thereof afflicted, the flesh calleth in doubt, whether we be the true Church and children of God, or no. But what afflictions indure wee, that the most excellent servants and children of God have not suffered before us, as it appeareth by the examples here before alledged: And where is it that wee

The use  
of the afflictions  
of the  
Church,  
and of the  
members  
thereof.

Esay 41.8,  
& 49.15.

Ezech. II.  
15.

find, that troubles and the crosse are markes of the false Church, and of the children of the world, and not rather the contrary, as it hath beene shewed above? The people of *Israell* being so grievously afflicted in the captivitie of *Babylon*, and that for their sinnes, God by *Esay* calleth him his welbeloved ones, and his elect: and protesteth that hee can lesse forget them, than the mother her child. And that hee had them graven in his hands, having them alwayes before his eyes. And speaking of them to *Ezechiel*, he saith: Thy brethren, thy brethren, the men of thy kindred. Hee contenteth not himselfe to call them once his brethren, but doubleth the word, saying: Thy brethren, thy brethren, and addeth, men of thy kindred, that hee should not thinke, because they were in this miserable condition, that they were  
cast

cast off of God, but that hee should acknowledge them for his brethren. In like manner, the holy Ghost speaking of those that were murthered and cast to wild beasts, calleth them the servants of God, and his faithfull ones. The Apostle to the Hebrewes speaking of the faithfull which were tormented and afflicted after sundry manners, and cruelly put to death, saith: That the world was not worthy of them. It is as if he should say, that they being the welbeloved children of God, and brethren of Iesus Christ, the world full of abominable people, was not worthy that they should be conversant and bee any more among them. And so farre off was it, that Saint *Paul* entred into doubt of himselfe for his troubles, that contrariwise he alledged them to proue that he was a more excellent servant of

Psal. 79. 2.

Heb. 11. 38.

2. Cor. 11. 23.

Matth. 17.  
9.

Luk. 9. 31.

Revel. 7. 9

Christ than the others, having indured more than they all. And if this sentence pronounced by the father touching Iesus Christ : This is my welbeloved sonne in whom I am well pleased, be true; even then when hee swet blood and water for distresse, and then when hee thought hee was forsaken of God, so as being in this hell, hee continued still the dearely beloved sonne of God: what occasion have we then, when we are afflicted with our head, to doubt of our adoption? Let us set before us the great number of faithfull which were before the throne and in the presence of the Lambe, clothed with long white robes, holding palmes of victory in their hands: and let us understand by the testimony of the holy Ghost, who they be. These are they (saith he) which are come from great tribulation, and have washed their long robes,

robes , and have made them white in the blood of the Lambe. Therefore are they before the throne of God , and serve him day and night in his temple. And hee which sitteth upon the throne will overshadow them : they shall neither have thirst nor hunger, and the sunne shall beate upon them no more, neither any heate : for the Lambe which is in the midst of the throne shall governe them, and lead them to the fountaines of living waters, and God shall wipe away all teares from their eyes. When Saint *Peter* exhorted his disciples to constancie, saying : That they knew well, that the same afflictions were accomplished in the company of their brethren which were in the world. And when Iesus Christ said to his Apostles : yee are happy when you suffer injuries and reproaches, for so have they persecuted the Prophets

I 4. which

1. Pet. 3. 9.

Mark. 3.  
12.

Rom 8 28

2.Tim.2.  
11.

which were before you. The intention neither of Christ nor of Saint *Peter* was to set before them the comfort of miserable persons, as it is said, to have companions in their miseries, but rather to shew them, that the afflictions which they endured were proper to the servants and children of God, and that therefore they ought to comfort themselves, being honoured with the liverie of their other brethren and members of Christ, yea, the most excellent servants of God, as the Prophets were. And indeed seeing those whom God had foreknown, those he hath predestinate to bee fashioned like unto the Image of Christ. Let us not doubt ( for so Saint *Paul* saith) that it is a true saying, that if we die with him, wee shall live also with him, and if we suffer with him, wee shall also raigne with him. Let us remem-



remember the saying of Christ to his Apostles: The servant is not above his master, If they have persecuted me, they will also persecute you, If the world hate you, know that they have hated me before you. And this should be a thing monstrous to see, under a head crowned with thornes, members handled delicately. Shall wee doubt then of our adoption, being called unto the same condition which the welbeloved son of God tooke upon him going to the enjoying of his glory? Will wee refuse to follow him, ascending up by the crosse into his Kingdome? He hath suffered (saith Saint Peter) leaving us an example that we should follow his steps. Let us not then thinke it strange, as he saith in another place, when wee are as in a furnace, for our triall, as if an unwonted thing had come unto us. But rather in as much as wee communicate

I 5

with

Iohn 15.  
12.

Iohn 15.  
13.

1.Pet.2.21

1.Pet.4.  
12.

1. Iohn 3.  
1.

with the afflictions of Christ; let us rejoyce, that when his glory shall appeare, we also may rejoyce with gladnesse. Now let us understand how hee addeth, that suffering injury for Christs sake, wee are happy, for as much as the spirit of God which is the spirit of glory resteth in us, and the feeling which wee have, causeth us to glorifie him, though of the blind world hee is evill spoken of. Sceing then the heavenly father hath vouchsafed us such love, that wee are called the sonnes of God, although the world persecute us, because it knoweth neither the Father, nor us: Let us say boldly with Saint *Iohn*, we are now the children of God: And although it doth not yet appeare what we shall be, yet we know (as he also addeth) that when Christ shall appeare wee shall bee like unto him, for wee shall see him

as

as hee is. Let us be contented to bee dead in this world, and to have our life hid with Christ in God, being assured that when Christ our life shall appeare, we shall also appeare in glory. If the devill will gather of our afflictions, that wee are not the children of God; let us say boldly that hee is a lyar, or let him first plucke out of the ranke of God his children, the Martyrs, the Apostles, the Prophets, and other of the best and most approved children and servants of God, which have beene afflicted as well as wee, and more than wee: Even the holy Virgine and Christ himselfe. But rather seeing that wee beare their liverie, let us acknowledge our selves the children of God with them, and let us say (with a holy resolution) with Saint *Paul*, that there is neither death, nor life, nor Angels, nor principalities, nor powers, nor things pre-

Rom. 8.  
38.

present nor things to come, nor  
hight nor deapth, nor any other  
creature, which can separate us  
from the love of God, which  
he beareth us in Iesus Christ our  
Lord.

## CAP. 9.

*That the faithfull have the com-  
mon afflictions of the children  
of Adam, because of the ex-  
cellent fruits of them, testimo-  
nies of their adoption, and of  
the love of God toward them.*



O be yet better confir-  
med in this truth, let  
us now consider how  
the afflictions themselves, even  
those that are common to the  
children of Adam, serve for our  
profit and salvation. First, for  
as much as the reliques of sinne  
abide still, even in the most  
perfect in this life, which ma-  
keth them hardened in their  
faults, and inclined to offend  
God :

1. Fruit to  
awake us  
out of our  
sinnes.

God: We have need of helps, to be waked, to be humbled, and drawne from our sins, to keepe us in the time to come, and so to dispose us to a perfect obedience, holy, and acceptable unto God. And to this end tend the afflictions of the children of God, which for this cause are called chastisements, corrections, and medicines of our soules. The children of *Iacob* having committed a detestable crime in selling their brother *Ioseph*, but they never thought of it, untill that being in *Egypt* pressed with reproaches and imprisonment, they called to mind their sinne, saying one to the other, surely wee have sinned against our brother: for wee saw the anguish of his soule, when hee besought us, and we would not heare him, and therefore is this trouble hapned unto us. *Mannasses* King of *Iuda* having set up Idolatry againe, persecuted those

Gen. 42.  
21.

2.Chron.  
33.

those that would purely serve the Lord, so as *Ierusalem* was full of blood, and having shut his eares to the admonitions of the Lord, at last was taken by the army of the King of the *Assyrians*, bound with manacles, fettered in chaines, and carried prisoner into *Babylon*. Then, being in affliction, hee was exceedingly humbled before God, he prayed to the Lord, and was heard, and carried backe unto *Ierusalem*. Then hee pulled downe all Idolatry, reformed the service of God, and commanded *Juda* to serue the Lord the God of *Israel*. Yea, the poore pagan Marriners, of whom the history of *Ionas* maketh mention, seeing the continuance of the tempest, concluded to cast lots to know who was the cause of that affliction; and God making it to appeare that it was the sinne of *Ionas*, thereof is come a common Proverbe in a clau.

John. 1. 7.

dangerous tempest ; that there is some *lonas* in the ship. And this proceedeth of a feeling and apprehension of the providence and justice of God : this little sparke yet still remaineth in man of the Image of God , whereby we thinke, that it is he that afflicteth, that he is just, and doth nothing but justly, and so, that afflictions are corrections of our sinnes. Therefore *Ieremy* justly reproveth the blockishnesse of the people of *Israel*, in this , that being afflicted, no man said what have I done ? See now why God, to make us more lively feele his judgments, and to the intent to wake us up, and to convert us unto him, sendeth us oftentimes afflictions, which after a sort answer, and have some conformitie to our sinnes. As for example, *Ezechias* King of *Iuda* sinned by ambition or vaine confidence, in shewing all his treasures

*Ier. 8. 6.*

fures to the Ambassadors of the King of *Babel*, and God told him by the Prophet *Eſay*, that all his treasures ſhould be transported into *Babel*. *David* offended God in committing adultery, and in putting to death *Vriah*, and God chaſtiſed him in this, that *Ammon* his ſonne deſiled his ſiſter *Thamar*; and that *Ammon* was ſlaine by his brother *Absolom*, that *Absolom* lay publiſely with his fathers Concubines, according to that which God had ſaid unto him: Thou haſt done it in ſecret, and I will doe it in the ſight of all the people. The child borne in adultery died, and he was threatned, that the ſword ſhould not depart from his houſe. Now as the afflictions bring us to the feeling of our ſinnes, to wake us up, and to humble us; ſo thereof riſeth the reſolutions and proteſtations to fall into them no more, but to amend them.

Eſay 39.

2.Sam. 11.

2.Sam. 13.

2.Sam. 16.

22.

2.Sam. 12.

11.

2.Sam. 12.

10.

2. Fruit, amendment of life, and firſt in workes.



them. And this is it that is seene in those that by tempest of sea, or some grievous disease, are in manifest danger of death. They examine their conscience, their sinnes and infirmities thei come before them : they aske pardon, and make protestations to live better in time to come. The same also wee see in children that are beaten of their fathers. This is it which the Apostle to the *Hebrewes* teacheth us, saying, That no chastisement for the time seemeth pleasant, but grievous : but after it bringeth the peaceable fruits of righteousness. And before hee had said. That God chastiseth us for our profit, that we might be partakers of his holinesse. The goodnesse of God (saith Saint *Augustine*) is angry with his children in this world, that hee may not be angry with them in the life to come : and by his mercy hee useth some temporall  
seve-

Heb. 12. 11

*Prosper  
in sen.  
ex Aug. 5.*

1. Cor. 12.  
32.

Pfal. 119.  
67.

Pfal. 119.  
71.

severity, to exempt them from everlasting vengeance. According unto this, *S. Bernard* made this prayer unto God ; Lord burne & cut in this temporal life, that thou maiest be mercifull to me in the life that is everlasting. And it is the same that Saint *Paul* teacheth, saying ; When we are judged and afflicted, we are nurtured of the Lord, that wee might not bee condemned with the world. And to this purpose *David* protesteth, that before he was afflicted he went wrong : but now (saith hee) I keepe thy commandements. Againe, It was good for me that I was afflicted, that I might keepe thy statutes. Medicines are given either to heale diseases, or to prevent them, and therefore are very requisite for the health and life of man. Now what bee these afflictions, but medicines of our souls ? as also Saint *Augustine* saith, this which thou

thou so lamentest, is thy medicine, and not thy punishment. As in a house where there are many children, the rod is necessary: and as in a Citie subject to divers diseases, and where there is an evillayre, Phisicians are needfull: so in the house of God, where there are many children inclined to evill, the rod is many times more necessary than bread: and in such an hospitall full of diseases and sores, as the Church is (for out of it they are dead) it is a great fault if there bee not Phisicians and Surgeons to heale the corruptions of our soules, and to keepe us from offending God, and from falling into death. Many accustomed to delicat meats, have their mouthes out of taste; and after falling sicke, they take bitter drinakes to recover againe the health of their bodies: let us chearefully doe the same for the health of our soules.

3. In  
words and  
affection  
of heart.

soules. And indeed, behold the difference betweene a mad man, and one that is sicke of a corporall disease; The mad man is angry with the Phisician, chaseth him away, & throweth away the medicine: but the other sendeth for a Phisician, taketh drinke at his hand, thanketh him, yea and giveth him a reward: So when God the soveraigne Phisician of our soules, visiteth us and giveth us wholesome medicines; let us not bee like mad men rejecting the hand of God, but receiving the medicine, let us give him thanks and blesse him, after the example of *Iob*. Furthermore, howsoever the goods and other commodities of this life ought to be helpes to lift up our hearts to the spring from whence they come, that is, to the goodnesse and power of God, to prayse him: our corruption and affection to the world doth

turne

turne them quite contrary to thornes and hinderances, so as God oftentimes cutteth them off, or taketh them away, or minglet h them with afflictions, to turne us from evill, to draw us unto him, and the better to dispose us to his service. Experience sheweth, that in bankets and feasts men talke of the world : but where sicknesse, death and burials are, they talke of everlasting life. It is also seene that riches lift us up in pride and insolencie, and that povertie bringeth us downe and humbleth us : that in prosperity wee triumph, and fee le not the force of the spirituall instructions and teachings : but being afflicted with sicknesse or any other way, then we are godly people, wee confesse that all flesh is but grasse, and that we have here no abiding Citie. To be short, our infirmities tending unto death, make

Iohn 15.

make us to lift up our understanding and affections to a better life, Then God, who is good, and doing well unto men, who taketh not pleasure in our evils, afflicteth us not, but to wake us the better, and to sanctifie us in his obedience, purifying our affections, and by the sorrowes of troubles maketh us to abhorre our corruptions, the very cause of them. He doth as the good keeper of a vine, who cutteth his vine, that it may beare more and better fruit, not suffering it to grow wild, in leaving too many boughes on it. And as wee cut the wings of hens and other birds, that they should not fly away and be lost: so God cutteth off from us the commodities of the flesh to keepe us downe, that we lift not up and destroy our selves with vaine confidence and pride. Wee see also that the come that within the chaffe

com-

commeth not forth, if the eare bee not beaten : and that it tarieth still in the chaffe if it bee not fanned. The like hapneth to the children of God if they bee not beaten and fanned by tribulations, to be separated from the chaffe of the world , and the pleasures and impediments that bee in it. The Prophet *Oseas* when hee would shew how God would turne away his people from following Idolatry. I will hedge (saith hee) thy way with thornes : wherein he giueth us to understand , that as the beasts that goe by the way, and see on the side of them faire fields , assaying to goe to them, and running upon the hedges of thornes, if they feele the sharpe prickes , they goe backe and returne into the way: So when the children of God goe out of the right way to heaven , to goe to the fields of this world and of the flesh, God maketh them to  
come

Hose. 2. 6.

come upon the thornes of afflictions, to the end that by their prickings they may turne backe againe. When a mother willing to weane her child shall say unto him night and day, my child, it is time to weane thee, thou art growen great enough, and I am with child, my milke is corrupt, it will make thee sicke; yet he is so fond of the breast that he cannot forsake it: but if the mother put worme-wood or mustard upon the brest, the child sucking it, and feeling the bitternesse, he quite forsaketh it without sucking any more. Even so, though the preachers preach unto us, and exhort us to forsake the corrupt milke of the world and of the flesh, yet wee seeme deafe stil, and are alwayes backward, untill God put upon these cursed teates the mustard and worme-wood of afflictions to weane us.

Wee have also of our owne nature



nature too much confidence in our selves , and in humane meanes , so as wee know not what it is to hope in God against hope, and to trust to him without gage in the hand. So the riches, estates, traffiques, the leaning upon men, on the husband to the wife, on the father to the children, on the good Prince to the subjects, are unto us as vayles, that keepe downe our sight upon the earth, and as slaves for us to leane upon. Now, our God taking away these vayles and carnal leaning stocks, maketh us to feeble the weaknesse of our faith to humble us, and to constraine us to looke unto him, with a pure eye, to cleave unto him alone, and wholly to depend upon him, according to that Saint *Paul* faith, That he had received the sentence of death in himselfe, that hee might have no confidence in the flesh, but in him

3. In confidence.

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that

that rayseth up againe the dead.

This is it also which Saint *Peter* teacheth by the similitude which hee proposeth in the first chapter of his first Epistle and the seventh verse, comparing the afflictions to fire, and faith to the gold, for as gold is put into the fining pot and furnace, not to consume it, but to try and purifie it: so our faith is tryed and purified in the fire of tribulation. For as it hapneth to him that is quiet and at ease, that hee falleth soone asleepe, and having an apple or any other thing in his hand, it falleth, or is easily taken from him: so the ease of the flesh bringeth us asleepe in the world, and causeth us to leese the spirituall good things, and to suffer them to fall to the ground. On the contrary side, the more one forceth to take away a staffe which I ho'd in my hand while I am awake, so much the faster I shut  
it

it in, and hold it the harder, that it may not bee taken away from me. Even so the more the devill indeavoreth to take faith from us by tribulations, so much the more doe wee meditate on the promises of God to hold it fast: and the more he thrusteth at us to overturne us, so much the more strongly wee leane upon the staffe of faith, to overcome his assaults. From hence also proceedeth this excellent fruit of invocation of the name of God. And surely in the time of prosperity, when wee are at our ease we pray not ordinarily, but of custome and for fashion, but being pressed with necessity, being assayled on al sides, finding no comfort in the earth, and feeling that we perish if God doe not strengthen, aide and deliver us: then it is, that with all our hearts, wee cry unto the Lord, that we protest that hee is our Father and Saviour, and that our

4. In Invocation and prayers.

Pfal. 78.  
34.

Ose. 5. 13.  
& 7. 1.

trust is in him : as the feeling of our diseases is it that maketh us runne to the Phisician. The Historie of the booke of Iudges sheweth by many examples that the people of *Israel* being in peace grew corrupt, but after being afflicted they had recourse to God, asking of him deliverance. When God slew them (saith *David*) then they sought him, and turned themselves, and rose early in the morning to seeke after God, and then they remembred that God was their rocke, and that the high and mighty God was their redeemer. I will goe (saith the Lord by his Prophet *Osee*) and returne to my place, untill they confesse their fault, and seeke my face : They shall seeke mee diligently in their trouble, saying : Come, let us returne unto the Lord, for it is hee that hath spoyled us, and hee will heale us, hee hath sticken us, and hee will

will cure us. So long as the Prodigall forne had meanes, he continued in his disorders : but being brought to extreame poverty, hee remembered his fathers house, and returned unto him. Furthermore, our patience is proved and augmented by troubles, as Saint *Paul* teacheth : and by the experience of God his assistance, our hope groweth, in so much as making us (in the time of need) to feele his goodness, his power, and his truth, in strengthening and sustaining us in assaults and conflicts, and in delivering us out of our afflictions : hee sealeth in us the assurance of this his promise, that whosoever calleth upon him shall bee saved. And hee that shall put his trust in him, shall never be confounded. For this cause Saint *Paul* teacheth us to rejoyce in our tribulations : adding, that tribulation bringeth patience, and patience experi-

I 3.                      ence,

Luke 15.

5. In patience and hope.  
Rom. 5. 3.

Joel. 2. 32.

Rom. 10.  
13.  
Rom. 10.  
11.  
Rom. 5. 3.

James 1.

2.

6. In obedience, because hee that afflicteth us is first our creator.

Rom. 12. 1.

ence, and experience hope. And Saint *James* exhorteth us to count temptations for matter of great joy, for as much as the triall of our faith ingendreth patience. By the same meanes hee trieth our obedience and fashioneth us. For when God intertaineth us in prosperity, according to the flesh, it is easie to submit our selves to so sweete handling, and to frame our selves according to his will, with acknowledging of his goodnesse and love towards us. But when hee afflicteth us with sicknesse, povertie, reproach, and other calamities: then to feelee that hee loveth us, to like this handling, subject our selves to this his will: herein consisteth true obedience. Then, hee afflicteth us to try us, and to fashion us in this obedience, in as much as working in us his children by his spirit, he maketh us to commit our selves to his government

ment, to depend upon him, and to suffer our selves to be guided by his hand, offering our selves as a living sacrifice, holy and acceptable unto God, considering that it is reasonable, that we being his, by right of creation and redemption, hee may dispose of us as it pleaseth him. And herein there are two things to be considered. First, in as much as he is our creator, wee ought to practise that which *David* saith: Lord I have held my peace; and have not opened my mouth, because it is thou that hast done it: shewing thereby, that whether he tye us to our bed by sicknesse, or bring us to povertie, or driving us from place to place, hee bring us to many discommodities, or even make us to languish in prison, or passe through the sword or fire, wee must thinke and say; Lord I hold my peace and will not murmur against thee: but render thee obedi-

Ps. l. 39.  
10.

Rom. 9.  
20.

2. Because  
he is our  
Father  
and re-  
deemer.

ence, because it is thou that hast done it: for thou hast all authority over me, in as much as I am thy creature. And indeed if after the similitude of a Potter, who is able to make of the selfe same lump of earth, some vessels of honour, and others of dishonour, Saint *Paul* sheweth, that God hath authoritie to chuse some to salvation, and to reject others, so as they that are rejected to bee damned eternally, have no cause to reply or murmur: how much more ought we to hold our peace and obey, when he disposeth that we shall be afflicted but for a little time, and that in the body onely? But that in this obedience wee may feele indeed that wee are happy, we must marke an other point: that hee which doth afflict us, is not onely our creator, but also our redeemer: not onely God, but also our God and father. And that same assureth



us, that according to the love that hee beareth, and according to his infinite wisedome, hee will dispose nothing of us, which shall not bee to his glory and to our benefit and salvation. It is well knowne that fathers and mothers take no pleasure to afflict their children, and to make them to weepe. And although they have power to beate them, to appoynt them their diet, and to put them abroad, either to Schoole, or to serve some other, yet when they doe this, men doe not onely confesse that they have authority so to doe: but also every one beleeveth, that it is for the benefit of the children, whose dutie also it is to like well of it, and to render unto them willing obedience. Now, properly God onely is our father, as Iesus Christ saith: Call yee no man father upon the earth: yee have but one father,

Mat. 23. 9

Heb. 5.8.

Iob 1.21.

which is in heaven. What injury then doe wee to this onely true father, that we being afflicted by his hand, after what manner soever, doe not sanctifie his name, conforming our selves to his will, thinking and confessing, that all proceedeth from his goodnesse and love, to his glory, and our benefit and salvation? See how, in the schoole of affliction, wee learne what it is properly to obey God: and that it is very necessary for us. For, if Iesus Christ being the the sonne, notwithstanding, learned obedience, by the things which hee suffered: how much more had wee need to learne to submit our hearts and our necks by afflictions, to the guiding of our God, as children yeelding themselves peaceably to the government of their father, saying with *Iob*: The Lord hath given, the Lord hath taken, his name be blessed: And with

with *David* persecuted of *Ab-solom*: If God say to me, thou pleasest mee not, behold I am here, let him doe unto me whatsoever pleaseth him. And being ready to sacrifice our owne children with our owne hands unto God, when hee shall command us, as *Abraham* did in old time. To be short, in following God, as the old Proverbe is, in what condition or estate soever it shall please him to call us. If then afflictions serve to awake us out of sinne, to humble us, to correct the infinit corruptions that are in us, to pull us from the world, to cleave unto God, and to draw our hearts from the earth, to lift them up to heaven, to fashion us in the obedience of God, to give us increase in patience and faith: to be short, to make us so much the more fervently to pray unto God; it resteth that wee conclude, that indeed they proceed  
from

2. Sam. 15  
16.

Gen. 22.

Sen. de vi-  
ta beata.  
cap. 15.

Heb. 12.  
9.

from the love of God towards us, and of the care he hath of our salvation, and so, that in afflicting us, hee sheweth himseife indeed our father: as the Apostle to the *Hebrewes* doth also teach us, saying : That God chastiteth those who hee loveth, and correcteth every child whom hee receiveth : If you in 'ure (saith he) chastisement, God offereth himseife unto you, as unto his children. For what child is it whom the father doth not chastise ? Then, if he be not under chastisement, whereof all are partakers, yee are bastards and not sonnes. Rods then are testimonies, that hee accounteth us his lawfull children, and not bastards. And nature it selfe teacheth it us For, if wee see two children strive together, and a man comming by taketh the one of them and beateth him, leaving the other, we will judge by and by that this man  
is

is the father of him that he did beate, and that the other appertained not unto him. And this is it that Saint *Peter* meaneth, saying: that judgement beginneth at the house of God: shewing that they are his children and household servants, which are afflicted in this life. The which things a good ancient father did thinke and well expresse, calling his afflictions, bitter arrowes shot from a sweet and amiable hand. Therefore as when wee see the Carpenters strike with their hatchets upon a piece of wood to pare it, or plant it: and Maions to polish stones with the strokes of an hammer; wee gather that these are stones and timber, which the master would employ to some building: Even so let us conclude of our selves, that if God list upon us the hatchets and hammers of afflictions to polish us: It is a manifest

1. Pet. 4.  
17.

*Gregor.  
Nazian.*

nifest and sure testimonie, that he hath chosen us to put in the building of his temple : and that so, we are his children both wel-beloved and happy. But let us passe to another consideration of singular comfort.

## CAP. 10.

*Of the afflictions for the name  
of Christ, and of their  
fruits.*



Rue it is that God being just, doth never afflict us unjustly, which thing we ought alwayes to thinke and confesse, to humble our selves, and to give glory unto God. Neverthelesse, God doth not alwayes take occasion of our sinnes to punish us, but oftentimes hee sheweth this favour to his children to dispose that the cause and title of their af-

afflictions should bee honourable, calling them persecutions and sufferings for righteousness sake, for the Gospell, for the Church, for the name of our Lord Iesus Christ, and for the love of God. And this cometh when wee are persecuted of men, because we will not approve iniquitie, or false doctrine, nor defile our selves with idolatries and superstitions, but serve God purely and holily according to his word. To bee short, when we will live in the feare of God in Iesus Christ, as Saint *Paul* speaketh, who speaking of these afflictions saith: To you it is given of God not onely to beleieve, but also to suffer for his name: wherein hee sheweth, that such afflictions are the gifts of God, proceeding from good will and love towards us. And see why Iesus Christ said, Blessed are they which are persecuted for righteousness

Math. 5.  
10.  
Mark. 10.  
29.  
Col. 1. 24.  
Math. 5.  
11.  
Rom. 8.  
35.  
What are  
the afflictions for  
Christ.

2. Tim. 3.  
12.  
Phi. 1. 29.  
They that  
suffer for  
Christ are  
happy.

1. By the  
testimony  
of the  
word of  
God.

1. Pet. 4.  
14.

ousnesse sake : Also, Blessed are you when men shall revile you, and persecute you, and speake all manner of evill against you, lying of you for my sake, rejoyce yee and bee glad. Whereunto Saint *Peter* agreeth, saying : If yee suffer wrong for the name of Iesus Christ, yee are happy. Now, if wee have no other foundation than the onely testimony of Iesus Christ to assure us, that being persecuted for his name, God loveth us, and will make us blessed, were it not an intollerable impudencie for the devill, and an incredulity inexcusable for us, to call that in doubt which hee, who is the truth it selfe, doth affirme? Notwithstanding, to the end that wee may the more lively feele this felicitie then when wee are persecuted for his name, let us consider the reasons which the holy Ghost giveth us. First, when Iesus Christ had said :  
blessed



bleſſed are they which ſuffer for  
righteouſneſſe ſake, hee addeth  
as a reaſon: For theirs is the  
kingdome of heaven. They  
that through zeale and charity  
imploy them ſelves to maintaine  
the Innocencie and right of a-  
nother, and above all the truth  
of God, incurre ordinarily the  
hatred of the world, liſting up  
it ſelfe againſt them, to bring  
them to ruine. But let them  
comfort themſelves: for what  
can they leeſe, ſeeing the king-  
dome of heaven is theirs, and  
cannot bee taken from them?  
Yea farther, ſeeing theſe perſe-  
cutions aſſure them, and prepare  
them to come thither, Ieſus  
Chriſt addeth that we are bleſ-  
ſed, and that wee ought to ſkip  
for joy when any injury is offe-  
red us, either in word or deed,  
lying on us for his names ſake.  
For your reward (ſaith hee) is  
great in heaven. Note that hee  
ſaith in heaven: for it ſhall bee  
ſpeci-

2. For the  
promiſes.

1. Of the  
kingdome  
of heaven.  
Mat. 5. 10.

Mat. 5. 12.

2. For the  
reward.

r. In this  
life.  
Mark. 10.  
29.

ſpecially in the life to come, that wee ſhall receive it. Yet notwithstanding, in another place hee promiſeth recompence in this preſent life. For marke what hee ſpeaketh to his Apoſtles : Verely I ſay unto you, that there is none that ſhall forſake houſe, or brethren, or ſiſters, fathers, mothers, or wife, or children, or lands, for the love of me, and of the Goſpell, which ſhall not now in this world receive an hundred fold as much, houſes, brethren, ſiſters, fathers, mothers, children, and lands, with perſecution, and in the world to come life everlaſting. Now, the purpoſe of Ieſus Chriſt is to teach us, that when by perſecution it ſhall happen that wee ſhall be conſtrained to forſake father, mother, brothers, ſiſters, and lands, hee will give unto us, in that poore, vile, and baſe eſtate cauſed through perſecution, more joy, contentment  
and

and happineſſe, than if wee had recovered an hundred fathers for one, and an hundred times as much lands and poſſeſſions, as was taken from us. And experience maketh the faithful to feele the truth of this promiſe. And wee ſhould feele it much more abundantly, if the mouth of our faith were greater. But yet in this weakenefſe of faith, doe not wee know that the wicked in their abundance are poore, and we in our povertie are rich. Their covetouſneſſe is inſatiable, and like unto fire, which the more wood you put on, the greater it is. As for us, we find contentment and reſt in the providence of God, which never forſooke thoſe that put their truſt in him. In the time of *Eliab*, many had greater ſtore of food than the widdow of *Sarepta*, unto whom he was ſent: but ſhee having this bleſſing of the Lord, that the oyle failed not

1.King.17.

not in the cruse, nor the flowre in the barrell, she had more than the richest in the countrie: As he that hath a spring of running water in his house, may say, that hee is more assured, and hath more plenty of water, than hee that hath it in a Cisterne, and that all broken. Besides, this great happinesse that wee feele our selves to bee the children of God, that being pilgrimes in this world, the end of our voyage is to come to heaven, which also we see open, and Iesus Christ reaching out his hands unto us to gather us into his gloty, giveth us more contentment without comparison, in eating of bread and drinking of water, than the unfaithfull have in all delicates, having nothing in their hearts but the world and the earth; and living, or rather languishing in continuall feare to bee suddenly deprived of all that, wherein they

they set their whole felicitie.

This is it which *David* noteth, saying: A litle that the righteous hath is more worth, then the great abundance of the wicked. Yea, the very ordinary experience teache h us, that God provideth for our necessities both more abundantly than ever we looked for, and also by such meanes as we never thought, accomplishing in his children persecuted, that which *S. Paul* saith: That godlines hath the promise of this present life, and of the life to come. If then (as it is said) the contented be rich, and that it is not the abundance which giveth this contentment, but the feeling that we are the children of a father that is almighty, which loveth us with a love incomprehensible, in his beloved son, who hath taken upon him to make us happy. It must needs follow, that even in this life wee recover an hundred times

Psal. 37.  
16.

1. Tim. 4.  
8.

Rom. 8.

31.

Matth. 6.

33.

times as much, as wee have lost through persecution. And who is he that can doubt if hee carefully meditate this sentence of Saint *Paul*? Hee that hath loved us so much, as hee gave his owne and onely sonne unto the death for us, much more shall he give us all other things with him. And indeed, seeing wee are the members and brethren of him, whom God hath appoynted the universall heire of all things: let us not doubt but that all things are ours. As also the goods of the house appertaineth to the pupils, although the Tutor governe it, and giveth it them by proportion: and that which is more, he shall sometimes appoynt to every one his diet, according to that which by the counsell of the Phisician shall bee thought fit. And indeed if we first seeke the kingdome of God and his righteousness, let us not doubt, fol-

following the promise of Iesus Christ, but that all other things shall bee added. In the meane time wee must especially lift up our understanding to the reward promised in the life everlasting. For true it is, that besides this contentment whereof we have spoken: God (to shew that it hapneth not for lacke of power to enrich his children, that povertie and other afflictions doe often follow and accompany the profession of the Gospell) doth oftentimes propose, that they which have forsaken father, mother, and their worldly goods for the name of Iesus Christ, find afterwards many, which serve them for fathers and mothers, and obtaine after greater possessions in following the Gospell, than they had before. Alwayes this is not the purpose of Christ to have us to rest upon so bare recompence, as to give us goods which are  
com-

common to the wicked and the Infidels. Saint *Paul* proposeth to the bondslave of men, for recompence of their faithful service, the inheritance of Heauen. The children then of the house of God, should do themselves great wrong, to looke for at the hands of a Father, so mightie, so rich, and so liberall, earthly and transitorie riches and other commodities of the flesh. He esteemeth it not agreeable to his greatnes, nor to the anguishes and trauailes of those which haue forsaken father, mother, their goods and their life for his service, to giue them things so vaine: to the end, that they should not set their minds thereon, thinking that their felicitie lay in them. The Master of a house, who keepeth his inheritance for his sonne, doth not thinke that hee doth any thing for him, to cloath him with the liverie of his servants: as also  
when



when any one shall be received for a Prince into any countrey, hee may well cast some pieces of gold or silver, amongst the people, to shew his liberalitie, but the honours and dignitie are distributed among his favourits; God will not feast our bodies with the service of our soules. Hee is liberall and just, and therefore will recompence spirituall conflicts with spirituall Crownes, and accept our labors, not according to the vilenesse of our hearts, but according to the dignitie of his greatnesse: seeing also, that hee crowne h not in us, our workes, but properly his owne. Of one and the selfe same service, there is one recompence of a King, and another of a Merchant, so as when wee would content our selves with earthly goods, God might answere with better reason than (in old time) *Alexander* the great, that it were  
L enough

*August.*

*Manual.*  
*Aug. chap.*

3.

2. In the  
life to  
come.

enough in regard of us that should receive it, but not in regard of him that should give it us. They that know the vanity of worldly things, have no contentation but in heavenly things, yea, and will say with Saint *Augustine*, Lord, if thou shouldst give mee all that thou hast created in the world, that should not suffice thy servant, except thou gave mee thy selfe. As also he saith in another place, All abundance, which is not my God, is to me scarcitie. Wee must then set before us the reward promised in the eternall life, wherewith (without all doubt) *Moses* was lively touched in his heart, when he refused to bee called the sonne of *Pharaohs* daughter, choosing rather to bee afflicted with the people of God, than to enjoy for a small season, the pleasures of sinne, esteeming the reproach of Christ greater riches than all the

the treasures of *Egypt*. For (saith the Apostle) hee had respect to the reward, which also hee received, not in this present life, wherein hee was afflicted untill his death; but in heaven, whither hee lifting up his eyes, feared not the fury of the King, but held fast, as if hee saw him that is invisible. The same Apostle writing to the *Hebrewes* that beleevd, sheweth very well, that they also did understand this reward. For he beareth them witnesse, that they had taken joyfully the spoyling of their goods, knowing that they had a better riches in heaven which abideth for ever. Wherein also hee confirmeth them, adding this exhortation: Then cast not off your confidence, which hath great reward. Now, although, as touching our selves, wee cannot comprehend what their reward shall bee, yet ought wee cer-

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tainely

Heb. 10.  
34.

The fruit  
in the life  
to come  
incompre-  
hensible:  
first, for  
the great-  
ness.

Rom. 8.  
18.

1. Cor 4.  
17.

tainely to beleewe it , that it is most certaine , because Iesus Christ hath promised it ; and most excellent, seeing that Saint *Paul* affirmeth , that the sufferings of this present life are not worthy of the glory to come, which shall bee revealed in us. As also hee saith in another place : That our transitory afflictions which indure but a small time , and are gone in a moment, shall bring forth in us an eternall weight of glory marvellous excellent. And to give some tast in waiting for the full revelation, and enjoying of it, let us note in this last sentence of Saint *Paul*, the comparison that he maketh of our afflictions that are swift, and passing in a moment , and the eternall weight of glory marvellous excellent , which they bring forth. For true it is , that our outward man decayeth, as hee said , meaning thereby the losse of  
of

of health, of riches, honours, friendships, alliances, and other such aids and commodities of this life, and the life it selfe: but in the meane time the inward man is renewed every day; by an happy and excellent change, in goods and honours that are spirituall, heavenly, and eternall. And indeed what is all that which wee suffer and lose here for Iesus Christ, in respect of the infinite and incomprehensible good things, which we shall recover in heaven, whereof also wee have a feeling in this present life? Are wee constrained to forsake a fleshly father? behold the heavenly father which offereth himselfe at hand, who alone properly is our father, as is said before. What lost the man borne blind being cast out of the Synagogue, and refused of the Scribes and Pharisees, when Iesus Christ met him and received him? If any spoyle

Iohn 9.

2.Sam. 12.  
16.

Revel. 1. 6.

Heb. 2. 12.

our worldly goods , God offereth us the kingdome of heaven. If the earth will not beare us, the heavens open to receive us. If the people of the world drive us away , the Angels offer their presence , acknowledging us their companions in glory : If men curse us , those words are but wind ; and God in the meane time doth blesse us , and turneth even the curses of our enemies into blessings, as *David* speaketh. If wee bee thrust out of our offices or dignities, Iesus Christ giveth us things more excellent , making us Kings and Priests to God his father : If our parents disdaine us, and will not know us, Christ is not ashamed to avow us, and call us his brethren. If we be deprived of the succession and inheritance of our parents, Christ acknowledgeth us the heires of God his father, and fellow heires with him. Doe any make us weepe for for-

row ?

row? Christ persecuteth himselfe to wipe away our teares, and to turne our sorrowes into perfect joy. Are we not received into any towne to be an inhabitant there? God giveth us freedome in heaven, to dwell in that heavenly Ierusalem, the streets whereof are paved with fine gold, the wals are made of pretious stones, the gates are pearls, whereof the son of God is the temple and the sunne. Are we put to death? it is to enter into a better life, full of joy and glory. And indeed let us consider here the wonderfull goodnesse of God. As hee knoweth that wee are too much tyed to goods, dignities, and other commodities of the flesh, that instead of willingly laying up our treasure in heaven, wee lay it up in earth: hee so disposeth that wee shall bee persecuted for his name, and doth therein, as a good and faithfull Tutor, who

Pfal. 56.  
9.

Pfal. 116.  
15.

taking the money of his pupill, putteth it out to profit, or buieth for him good rents with it. And hereunto tendeth that which *David* saith : Thou hast numbered my fleetings, doe then put my teares in thy bottle; are they not noted in thy register? This being true, how much more will hee put the drops of blood which we shed for his name into his barrell, and in his Register the reproaches, the flitings, the losses of father, mother, lands and other goods, the imprisonments, the other afflictions; and above all, the deaths which wee endure for his service and glory? As also it is written, Right deare in the sight of God is the death of his Saints. And to what end serve these Registers? They shall be layd before, not only the persecutors, to make them feelee so much the more horrible judgement and vengeance: but especially before us, to make us feelee



feele an incomprehensible increase of glory and of joy, in shewing us what we have suffered for his name, and in accepting us before his Angels. But let us now consider how afflictions are of small continuance, and passing away as in a moment, in respect of the weight of the eternall glory which they bring. And first let us say boldly, that our troubles are short, because our dayes are short; and that the glory is of long continuance, because there shall be no end of it. But for the better understanding of the shortnesse of our afflictions, we must consider according to the instruction of Saint *Paul*, the things invisible, that are eternall. For in respect of them, wee shall finde, that the visible things which concerne this life, are temporall, that is to say, during a little time. The Patriarch *Jacob* being demanded of *Pharaoh* of his age, hee

2. Because  
of the e-  
ternity.

1. Cor. 4.  
18.

Gen. 47.

9.

Psal. 90. 10

Esay 54.

8.

answered, that the yeares of his pilgrimage have beene few and evil. And how were they few, seeing hee had lived 130. yeares? surely in comparison of 8. or 900. yeares which his forefathers had lived, as also hee addeth, that his yeares had not attained to the yeares of his fathers. How then are not our dayes short, not comming at the most but to 70. or 80. yeares, and that in those that have the strongest or mightiest bodies, as the song of *Moses* importeth? God speaking of the captivitie of *Babylon* which continued 70. yeares, saith thus: I have for a little while as in a moment of mine indignation hid my face from thee. How? 70. yeares, are they a little time, is that but a moment of indignation? yea, in respect of the comforts and everlasting happinesse, which he would communicate to his people: as hee addeth

deth, That he would have compassion on them with everlasting mercy. This also is the cause why Saint *Iohn* calleth the time following Christs coming in the flesh, the last houre: as if hee would devide the continuance of the world into three or foure houres, whereof the last should bee after this coming of Iesus Christ untill the end of the world: so this last houre should now have continued 1587. yeares, and these 1587. yeares should not bee yet a whole houre finished. This seemeth strange to us. But let us set before us two eternities of times: that which was before the foundation of the world, and that is an infinite time (if a man may call that time) and a swallowing up of the understanding of a man: and the eternitie of time which shall bee after the end of the world, and behold againe an incomprehensible

1 Iohn 2.  
18.

1. Pet. 3. 8.

Psal 90.  
4.

sible infinitnesse of time. Now let us consider the continuance of the world betweene these two eternities. When it shall continue 7. 8. or 9000. yeares, this should not be, in respect of these 2. eternities 2. or 3. houres, no not one houre: it should bee yet lesse than one graine in respect of all the sand in the world: for, as touching the sand the number is finit, but in eternity there is no end. And here unto tendeth that which Saint *Peter* saith, That before God, 1000 yeares are but as one day, and a day as 1000. yeares, for as much as before the eternitie of God, there is no numbring of time; for there is no time at all. According unto this, *Moses* saith, that 1000. yeares before God are as a day that is past. If then 1000. yeares are but as a day past, or an houre, 60. or 80. are but as one minute of time: so the longest continuance of

one

our afflictions, should be but one minute ; and yet there are some that accomplish not that. And when doe wee beginne this minute of tribulations ? seeing that a great part of our life passeth before wee suffer any thing for the name of Christ ; and yet there is some intermission in them, if it were but in sleeping. Then , wee doe now see how true it is , that Saint *Paul* saith, that our afflictions passe in a moment. And what is that which this moment of afflictions bringeth us ? An eternall weight (saith hee) of glory, as wee have largely shewed here before. And indeed there shall bee no end, saith the Angell, of the kingdome of Christ. And we are the house of *Jacob*, over whom he shall reigne for evermore. And Saint *Paul* saith, that being risen againe , and ascended into heaven, we shall bee with Iesus Christ everlastingly.

In the first  
chapter.  
Luke 1.  
33.

1. Thess.  
4. 17.

John 3. &  
6.

For

1. Cor. 15.  
28.

Mat. 25.  
46

Iohn 16.  
22.

For whosoever beleeveth in him hath everlasting life. If God for the full measure of our felicitie shall bee all in all, when we have him in us, who is eternall and immortall, we shall enjoy a glorious immortality: as also Saint *Paul* saith, That hee hath brought to light, life and immortalitie by the Gospell. To be short, Saint *Mathew* having set forth unto us the last judgement, saith, That the sheep that shall be at the right hand of Iesus Christ, shall goe into everlasting life. Even so, when hee promiseth us a perfect joy, hee addeth, that it shall never be taken from us. Now, what comparison is there betweene one moment of affliction, and a glory, a life, and a joy, that shall last eternally and without end? Then when wee thinke that our crosse is long and heavie to beare, let us set before us the excellencie and the eternitie of the incom-

incomprehensible glory, whereunto we ascend by it, whereof also wee feele the earnest penny and beginnings in our hearts, waiting for the full feeling, and through enjoying of this felicitie, when wee shall be lifted up, and put in possession of the kingdome of heaven. Now this reward is certaine and assured to all those which shall suffer for the name of Iesus Christ. Such afflictions then are seales of the love of God towards us, and testimonies that hee taketh us into the number of his best beloved children, and that he wil make us indeed and everlastingly happy.

CAP. II.

## CAP. II.

*Other fruits of the afflictions for  
the name of Iesus Christ.*

First fruit,  
Honour to  
be a Mar-  
tyr of  
Christ.



Esides those both excellent and eternall good things, which the suffings for the name of Iesus Christ doth bring us, there is yet the honour that he doth vs, to bring us forth to be witnesses of his truth. In regard whereof, although all they that preach the Gospell are called witnesses of Iesus Christ, yet this title of Martyr or witnessse, is after a more particular manner, and by excellencie attributed vnto such, as do maintaine the truth of the doctrine of the Gospell, suffer constantly persecution, and especially vnto death. So we read that *S. Paul* gave to *S. Stephen* this title of honour, calling him the Martyr of Iesus Christ.

Act. 22. 20



Christ. And Saint *John* maketh mention of *Antipas*, whom he calleth a faithfull Martyr of Christ. And in the same booke of the Revelation, he saith that he saw the great whore drunke with the bloud of the saints, and with the bloud of the Martyrs of Iesus. In like manner the Apostle to the *Hebrewes*, having recited how many faithfull had bin mocked, scourged, cut in peeces, stoned and otherwise persecuted, he addeth, that in them we have as it were a cloude of Martyrs or witnesses compassing us round about, and exhorting us to follow constantly their example. The Apostles did well under stand and confesse this honour, who after they had bin publickely whipped for the name of Iesus Christ, they went before the councill, reioycing that they had this honour to suffer reproch for his name. And indeed when we indure persecution, to main-  
taine

Revel. 2.  
13.

Revel. 7.  
6.

Heb. 11.  
and 12.

Acts 5.  
40.

taine the glory, the authority, and the truth of Christ, against Antichrist and his supposts, it is as if Iesus Christ should borrow our goods, our renowne, our bloud, our life, to serve for authentickall seales, and most sure witnesses that cannot faile, of the right and the glory that appertaineth unto him. . And what are we poore wormes of the earth, that the eternall sonne of God, the King of Kings, and Lord of Lords, shall doe us this honour to put his glory (as it were) into our hands, to be the keepers and defenders of it, against those that would spoyle him of it? And here let us consider the incomprehensible wisdom & goodnes of God towards us. The most perfect offend God dayly, and one only sinne, be it never so little to our judgement, deserueth death, and everlasting condemnation, then it is yet more than the losse of our goods, and the

the corporall life. Now instead of exercising his just judgements upon us, hee doth us this honour, that it which wee endure (which is not the thousand part of that we have deserved) changeth the nature, and instead of being the punishment of sinne, God imputeth it, as a most excellent service for the maintenance of his glory. But yet there is more. For what are we to suffer willingly? The love of riches, ambition, the pleasure of fleshly commodities, the affection toward father, mother, wife, children, and above all to this life, is so strong and vehement in us, that instead of renouncing them for Christ, we renounce Christ, and his kingdome to entertaine us. And experience sheweth this too much. We are also so very impatient and dainty when there is any question of suffering, that if we should but onely snuffe a candell with our fingers we wet them with our spirit-

2. Fruit,  
the glory  
of God,  
declaring  
& accom-  
plishing  
his power  
in our in-  
firmities, &  
shewing  
his good-  
nesse and  
the truth  
of his pro-  
mises: first  
toward e-  
very faith-  
full.

Math. 10.  
19. 20.

spittle, that we might not fee the fire of that smal snuffe, which yet we throw from our fingers in all haſt : and how then ſhould we abandon our bodies to the death, entring quicke into the fire to be there conſumed, if God did not ſtrengthen us ſupernaturally ? How ſhould we maintaine his truth againſt the ſuppoſt of Antichriſt, if the ſpirit of his father the which he promiſed us, did not worke mightily in us ? Then when wee ſee theſe veſſels ſo fraile and weake, to ſurmout the threatnings of Kings, the apprehenſion of fire, the aſſaults of Antichriſts ſuppoſts, and the temptations proceeding from father, mother, wife, and children ; are not theſe ſo many testimonies of a wonderfull and mighty grace and power of God, which fortiſieth them, and maketh them victorious againſt Sathan, the world and the fleſh ? I can do all things  
a

(ſaith

saith Saint Paul) through Christ who strengthne him. And in another place, I rejoyce (saith he) in infirmities, in injuries, in necessities, in persecutions, in anguishes for Christ. For when I am weak, then am I strong, even through the might and power of Christ, which shewed it selfe, and was made perfect through his weakness, as he had said before. So then this constancie, this faith, this zeale, and other vertues which God communiceth (by his free goodnesse) to his elect, are manifest by persecutions, which otherwise should be hid. As in running the course, the agilitie or swiftnesse of the horse is knowne, the strength of a man in the combat, the favour of many drugges, in rubbing, or brushing of them, or casting them into the fire as wee see in the incense. The starres (saith Saint Bernard) which appeare not by day, shine in the night, so the vertue

Paul 4 13  
2. Cor. 12  
10.

Bernar. in  
Can.

2. Toward the  
body of  
the  
Church

vertue that is hid in prosperity, sheweth it selfe in aduersitie. Now, this which wee haue said of the power of God, shewing it selfe in the infirmitie of his children to his glory is seene also in the body of the Church, which ordinarily is so poore, so weake, so little holpen at the hands of men, that if God did not sustaine it, it should quickly be swallowed up. Then when wee see it so mightily assayed, by the potentates of this world, conspiring her ruine, by so many forces and slights, and by so many heretikes, doth not God in the guiding, delivering and preserving of it, shew that it is hee himselfe, and hee alone, which maintaineth and defendeth it? and that his power and wisdom is wonderfull, in preserving it against so many enemies? and that his truth is certaine, in accomplishing that, which hee had promised us, of being with  
his

his Church untill the end of the world? and that it is he which is the stone cut out without hand, which hath broken, and doth ill break the great Image representing the Empires and Kingdomes of the world: Which to shew unto us more lively, oftentimes hee so disposeth, that leaning upon the strength of men, she hath beene throwne downe, and being throwne downe, God hath lift her up againe without meanes, and beyond all hope of man, that all men may know, that the preservation of the Church is not the worke of man, but indeed the very worke of God. As also the Lord declareth to *Gedeon* this his intent, commanding him to abate his armie. There is too many peple with thee (saith the Lord) that I should give *Madian* into their hāds, lest peradventure *Israel* would glory in themselves against me, saying: My hand

Mar. 28.  
29.

Dan 2.34.

Iudg. 7.2.

3 Fruit,  
the ad-  
vancement  
of the  
Church.

Acts. 4.

Acts. 8.  
& 11. 19.

Phil. 12.  
19.

hand hath delivered mee. See also how it commeth to passe, that when the de. ill thinketh quite to overthrow the Church by persecution, God quite contrary, hath advanced and increased it. Saint *Luke* having recited that the high Priests and the chiefe Rulers of the Temple, and the Sadduces laying hands upon the Apostles, put them into prison, hee addeth by and by, that many of those that heard the word beleevd, and the number was about five thousand persons. When Saint *Stephen* was put to death, the Church at *Ierusalem* was quite disperfed, but by the faithfull disperfed, there was as many more new Churches set up. And it is as if God tooke, at the hands of his enemies, come into his Garner to sow, whereof should follow a godly and plentiful harvest. It is a fruit that Saint *Paul* noteth, in his afflictions



ons. saying, Brethren, I would have you to underitand, that the things which hapned to mee, came to the advancement of the Gospell: so as my bands were made famous in Christ, through all the judgement hall, and in all other places: And many of the brethren (made bold by my bands) durst speake of the word more freely. *Iustine* in his communication with *Triphon* writeth that the same thing hapned in his time. It may appeare (saith hee) every day, that wee which beleeve in Christ cannot be astonished nor daunted of any; if they cut off our heads, if they crucifie us, if they cast us unto wild beasts, or into fires, or unto any other torment, the more they torment us, so much the more increaseth the number of the Christians; neither more nor lesse, than as men cut their vines, to make them the more fruit-

M

full.

full. So the devill is greatly beguiled. For in persecuting those which professe the Gospell, hee thinketh to stop men from beleeving in Iesus Christ to be saved. But it falleth out quite contrary. For the poore ignorant men seeing the constancie of the Martyrs, gather two points: first, that there is no hypocrisie in them, nor any fleshly passion which maketh them to follow this doctrine, which to maintaine they utterly abandon all the commodities of the flesh, honours of the world, and life it selfe. Next, they are induced to thinke, that the doctrine for which they suffer, is of God, seeing it is by no humane, but by very divine power, that they suffer constantly and willingly so many reproaches, discommodities and cruelties. And so is this Sentence so famous verified: That the blood of the Martyrs is the seed of the Church. In  
like

like manner those that have already the knowledge of the doctrine, are confirmed as well to persevere in it, as to take courage and strength to suffer in like manner for the maintenance of it. For, seeing that God forsaketh not his servants in the conflict, but is with them, and in them, making them victorious: we take thereof assurance, that God will also overcome in us all temptations, threatnings and torments: and beholding them, through death to enter into life, and by the Crosse to ascend into the kingdome of heaven, wee feele our selves inflamed with desire to bee their companions both in the troubles and in the triumph of glory. The which thing maketh us to persevere constantly in the truth of the doctrine, which setteth (as it were) before our eyes this soveraigne felicitie, even the heavens open, and Iesus Christ

stretching out his hand to draw us up into the fellowship of his joy , and glory incomprehensible and eternall.

The people of the world cannot understand these excellent fruits of the afflictions for the name of Christ, which wee have set downe here above, being therein like to the Philistins the companions of *Sampson* , which could not comprehend this proposition that hee made them ; Out of the eater came meate , and out of the fierce came sweetnesse : But we that are taught in the schoole of Christ by the Spirit, we understand and beleeve that as *Sampson* having vanquished the Lyon, found in the body of it honey : so we having constantly overcome all the persecutions and troubles of this life, which are like unto fierce and cruell Lyons, ready to devoure us, wee shall find this honey so excellent  
of

Judg. 14.  
14.

of the fruits of the cross: of Christ, which shall make us blessed for evermore. Seeing then, that the persecutions and afflictions that we suffer, serve so abundantly and so many wayes and manners to the glory of God, and the edification of our neighbours, and doe also turne to so great good and honour unto us: let us conclude boldly, that wee being so afflicted for the name of Iesus Christ, ought to be confirmed in the assurance that wee are the members of the true Church, and that God counteth us for his welbeloved children.

## CAP. 12.

*An exhortation to persevere constantly in the truth of the Gospel in the time of persecution, not to feare death, to keepe us from Apostacie and dissimulation, to use the holy ministry, to walke in the feare of God, and pray to him.*

1. Cor. 9.  
To perse-  
vere con-  
stantly in  
the do-  
ctrine of  
the truth,  
with  
constancie  
and hope  
under the  
crosse for  
the assu-  
rance of  
the felici-  
tie & ho-  
nour of it.  
1. Tim. 6.  
12.  
1. Cor. 9.



Y this that is said a-  
bove, it appeareth  
that it is so farre off  
that wee have any  
matter to complaine or bee of-  
fended at our afflictions, that  
rather we have just argument to  
rejoyce, and to comfort our  
selves, and indeed, behold the  
counsell of God, who hath or-  
dained that such should bee the  
way which leadeth us to glory.  
When any runne in a race, all  
runne, but he onely beareth a-  
way the prize, which shall run  
best

best. They then runne uncertainly, but wee run with assurance to obtaine the prize, although other runne better than we: onely let us runne constantly unto the end. Likewise wee strive, not in doubt as those that beate the aire, but it is with the goodficht of faith, assured of the victory; and by the victory of a crowne, not of leaves that fade in three dayes, but incorruptible for ever. And wee be not as they that are mad or superstitious, suffering at all adventure without knowing wherefore, we know that it is for the truth, we know that this truth appertaineth unto us, wee know that God hath created and lightened us, to maintaine this truth and grace of God to his glory. How many Martyrs hath there beene in old times past that had not so much knowledge as wee? If we goe backe, they shall be our Iudges:

M 4

their

their zeale and constancie shall condemne our carelesse knowledge, and unthankesfulnesse unto God. God hath not called us to fight and to suffer, leaving us wandring without a Captaine: Iesus Christ himselfe is our head, Captaine and Guide, bearing his Crosse before us, and crying, He that loveth me, let him follow me. Himselfe hath not refused this condition, but hath beaten and made the way, to draw & lift up his owne into his kingdome. All the Prophets, Apostles, Martyrs, and blessed servants and children of God, are gone thither before us. The worke it selfe of our salvation calleth us thither, and the glory of God requireth it. Ought wee to dispute, whether wee ought to obey? Should wee doubt whether wee will be fashioned like his Image, and weare the liverie of the children of God? Let us boldly enter



ter into this straight way, at the end whereof wee shall find the gate of heaven. Let us give our necks to Iesus Christ to receive his yoke, and the honour of his order.

How many great Lords of the world travell all their life to come to this honour, to bee Knights of the Order of any Priace? And having attained to it, they account themselves happy men. And what bee the ensignes of such Orders? The one shall have a Fleece, the other a Garter: and the ensigne of the order of Christ, is prison, banishment, losse of goods, reproaches, beatings, death. This is the Order that Saint *Paul* received, and whereof he gloried, saying, I beare in my body the markes of Iesus Christ. Now although that a Fleece and a Garter, are in themselves vile or base things, yet are they honourable and to bee desired in the

Gal. 6.17.

world, because Princes take them for the ensigne of their Order, acknowledging and calling them brethren that weare them. The ensigne then that Christ the King of Kings hath taken for his order, shall it not bee honourable? Shall wee not account our selves happy to attaine unto it? Let us follow cheerefully this glorious troupe marching before us with triumph: honoured with this Order of the Prince of Glory, Iesus Christ.

Let us suffer our selves to bee guided by him who is infinitely wiser than wee, and loveth us better than wee love our selves. And let us receive this favour of God, that so serving his glory, our glory may also be advanced. Let us not be troubled nor shaken with feare, when we see the persecutors come to the end of their enterprises, and the children of God afflicted. That is  
to

to them (saith Saint *Paul*) a manifest token of destruction, & to us of salvation. There is no greater curse (saith Saint *Augustine*) than the prosperity and felicitie of the wicked, because it is a strong wine to make them drunke in their iniquities, and to make a heape and treasure (as it were) of the wrath of God upon them: It seemeth to us that the world goeth to confusion and disorder, when the wicked triumph, and the children of God weepe. But on the contrary, that is to us a manifest token of the just judgement of God, as Saint *Paul* saith, That we are also made worthy of the kingdome of God, for which also wee suffer. For it is a just thing (saith hee) with God, to render affliction to those that afflict us, and to us that are afflicted, deliverance, then, when the Lord Iesus shall shew himselfe from heaven with the Angels  
of

Psal. 1. 28.

2. Theff. 1.  
5.

of his power , and with the flame or fire to doe vengeance upon those that did not know God , and obeyed not the Gospel of our Lord Iesus Christ, the which shall bee punished with an everlasting punishment from the face of the Lord , and from the glory of his power, when he shall come to be glorified in his Saints, and to be made wonderfull among all the faithfull. Wee are so impatient , so hot, or so foolish, that wee consider nothing but the beginning of the workes of our God: but we must joyne them together, and consider the accomplishment of them , as Saint *James* teacheth vs. Yee have heard the patience of *Iob* , and have seene the end which the Lord made, and that the Lord is very mercifull and full of pitie. Hee that shall set himselfe to consider in his mind how poore *Ioseph* was handled , and sold of his

Iam. 5. 1.

his brethren, and how (refusing to consent to the shamefull and detestable request of his Mistressse) hee was cast into prison, and kept there two yeaes surely a man would take pitie on him, as on a miserable person: but let us see the accomplishment of the worke of God: let us consider him (by this meanes) exalted to the government of all the kingdome of *Egypt*, and then wee shall count him happy. Above all, if we behold Iesus Christ, mocked, scourged, crowned with thornes, crucified betweene two theeves, who would not be offended, that the Prince of glory and Saviour of the world should so be handled? But let us behold him risen againe, ascended into heaven, and sitting at the right hand of God, above all principalities and power, enjoying a glory incomprehensible, and we will admire and praise the worke of God.

So

Gen. 37.  
39.

So if wee behold his members persecuted, banished, mocked, spoyled, imprisoned, entring into the fire: what (will we say) is this a father, which handlerh his children in this sort? But if we joyne to the crosse the glory, and the resurrection to the death: to be short, if wee behold them in that estate, wherein we shall be, when Iesus Christ meeting us in his majestic and glory shall lift us up above all the heavens, into the house of God his father, to live with him everlastingly, and that the crosse shall be to us as a ladder to go up upon, to the enjoying of such a glory, who is he then among us that should not shout out for joy, seeing this wonderfull worke of God? Who is hee that would not count himselfe happy? Who is hee that would have beene more daintily handled? Who is hee that would not bee ravished with the

the bounty, wisdom, and love of God towards his children? Hee that never saw a harvest, seeing the Plow-man taking so much paine to till the earth, to spread it with dung, and after to cast faire wheat into the field so tilled, hee would thinke that this man were mad, and that a child were to bee whipt that should doe such a thing: but seeing after the harvest that should come of it, hee would change his mind, and acknowledge, that the husbandman had done an excellent worke. Now, this is the time to till, to dung and to sow, the harvest shall follow. Let not us change the course of the seasons: neither yet let us separate them the one from the other, but let us joyne the time of the death with the day of the resurrection: and let us assure our selves, as it is written in the *Psalmes*, that having sowed with teares, wee shall reape

*Psal. 126.*  
5.

Luk. 16.  
19.

reape with joy. He that in old time had seene poore *Lazarus* full of sores at the gate of the rich man, and the rich man at the table in all delights and pleasure, he would not have chosen to be *Lazarus*, but the rich man. But if tarrying a while, hee saw the soule of *Lazarus* carried straight by the Angels, into heaven, and the rich mans soule goe to the fire of hell, hee would change his mind and would desire to be *Lazarus*. Let us then detest the glistering state of cursed riches, and let us count, the poore and afflicted condition of the *Lazaruses* of our time, waiting to be carried up into everlasting glory, happy. The wicked have nothing in heaven, nor wee in the world. Blessed is the man (saith *David*) whom the Lord instructeth by the power of his spirit, and by the doctrine of his Law, to have contentment and rest in the time of adversitie, while

Pfal. 94.  
12.



while the grave is digged for the ungodly, for an end of his felicitie. Yea, if we were called to suffer death for the name of Iesus Christ. What other thing is this death, but (after a long conflict) the day of victory, the birth of a blessed soule after a great travell, the haven desired after so furious tempests, the end of a dangerous and troublesome voyage, the healing of all wounds and sicknesse, the deliverance from all feare and terrour, the accomplishment of our sanctification, the gate of heaven, the entrance into Paradise, the taking possession of the inheritance of the father, the day of our marriage with the Lambe, the enjoying of our desires? Who is it then among us, who feeling with Saint *Paul* the bondage of sinne, would not cry out with him: Alas wretched man that I am, who shall deliver me from this body of

2 Not to  
feare  
death.

Rom. 7.  
24.

Phil. i. 23.

Gen. 2. 17.

of death? And feeling the good that death bringeth unto us, will not also say with him, I desire to be dissolved, and to bee with Christ. If death wherewith God threatned our first parents is a feeling of the wrath of God in the soule, and in the body because of sinne: Wee may well say that death and life are two twins vnited and knit together, untill the separation of the soule and the body: and this separation, which is commonly called death, is rather the deadly stroke of death, the body being then exempt from paine, and the soule from vice and corruption, waiting untill the rest of death bee swallowed up in victory at the day of the resurrection. It is then an abuse to call life a continuall death, and to call that, death, which is the end of a thousand deaths, and the beginning of the true life. It is then also against reason, that we have  
horror

horror of that which we ought to desire, and desire the continuance of that , the onely end whereof bringeth us to eternall felicitie. And to this end Saint *Chrysostome* saith very well, that it, which is called life and death, have deceiveable visours. Life deformed , and accompanied with many miseries and calamities, hath a faire pleasant visour which maketh it to be desired : and Death, so faire, happy, and to be desired , hath one deformed and fearefull. Let us cut off then, saith he , these visours, and wee wil change our minds, when we shall find under the faire visour of life , nothing but matter of heaviness and displeasure , and under the foule and hideous visour of death, such a beauty and felicitie , as wee shall incontinently bee taken with her love. So long as wee live wee have cruell enemies, which never cease making warre with

Psal. 31.  
16.

Math. 13.  
39.  
Iohn 8.  
44.  
1. Pet. 5. 8.  
Iob. 1. &  
2.

with us, whom wee can never vanquish but by death. And indeed wee cannot make the world to die in us except wee die our selves. Sinne which is in us, liveth in us, and fighteth against us, untill we dying, it also die with us. And by death alone, the deadly assaults of Satan our chiefe enemy, die forthwith. But yet why should we feare it, which cannot come unto us, but by the will of him who is our heavenly father, yea and at such a time as hee appointeth? as *David* said: Lord my times, that is to say, all the minutes of my life are in thy hands. There is no creature more enemy to man, nor more able to hurt than the devill. And indeed hee is called the enemy, the murtherer, and the roaring Lyon, seeking whom he may devoure. But the history of *Iob* sheweth plainely, that God holdeth him bridled, so as hee can attempt

attempt nothing, nor goe either forward or backward, more than God will permit him. And this which is more, hee hath not power to enter so much as into the swine, without the leave of Christ. What is this then that we should feare men? Are not they also under the providence, power and government of our God? It is God, saith *Hannah* the mother of *Samuel*, who weigheth their enterprises, so as they cannot passe one ounce of the weight ordained of God. It is he that slaieth and maketh alive againe, which bringeth downe to the pit, and listeth up againe: hee maketh poore and maketh rich, he abaseth and exalteth. To be short, It is hee alone, as *David* saith, which doth whatsoever he will. Now, we doubt not, but hee will doe that which he hath promised us, and we know that hee hath promised us, yea and that hee hath taken

Luk. 8. 32.

1. Sam. 2. 3

1. Sam. 2. 6.

Psal. 115. 3.

ken

Rom. 8.  
30.

Col. 1. 16.

Rom. 11.  
36.

ken upon him to make us happy. If then, the doctrine of the providence of God importeth, that hee hath not onely ordained in his eternall counsell the end and issue of his worke (which is his glory, and the salvation of his elect) but also the fit meanes, according to his infinite wisdom, and requisite for the execution and accomplishment of it: let us bee assured that there is no creature that can let or alter his will, as Saint *Paul* saith: If God be for us, who shall bee against us? Let us also be assured, that whatsoever happen unto us, is the way whereby hee hath ordained to lead us to life and everlasting glory. Saint *Paul* speaking of Iesus Christ, saith, that all creatures are of him, stand by him, and are for him. As also hee saith in another place, that of him, and by him, and for him all things are. Wherefore then doe wee feare

feare our enemies, seeing even this, that they are, is by the power and will of him, who is our head and Saviour; forasmuch as they can neither enterprife, nor consult, neither yet be alive one moment without the will of Christ? And besides this, seeing their life and being, is for him, and for his service, that they might bee to his members, as fire to purifie them, a rod to correct them, medicines to heale them, a bridge for them to passe upon over the desert of this world, in the land of Promise, ladders to helpe them to ascend into heaven, instruments to glorifie them, and as a knife that cutteth the cords by which wee are held in the earth, and hindered to goe unto God, and to bee where Iesus Christ our head is? Also, what threatnings can the most mighty of the world threaten us with, more horrible, to make us  
turne

Ma. 10. 28.

Lu. 12. 24

turne from the service of God, than those wherewith God threatneth all those that turne away from him? Feare not, saith Iesus Christ, those that can kill the body (and yet so, and when God will, and the bodie, which within a verie little after must needs die) and can do nothing more: but feare him, who after he hath killed the bodie, hath power to throw both soule and body into everlasting hell fire: him I say unto you, feare indeed. In like manner, what promises can the world make us greater, or more certaine, to draw us unto it, than those which our God hath made us, to keepe us in his service, and in his house, promising us everlasting life? Now, the Church is his house, and this good God hath called you (my brethren) thither, and hath received you. He hath nourished you in it sometime. He hath there



there given you the seale of your adoption. Hee hath begun to cloth you with the liverie of his children, and hath fashioned you like to the Image of Iesus Christ. A great part of your way is past. In this your travaile of childhood you have passed many torments. If the greatest torments come, the happy deliverance approacheth. Hee that shall continue unto the end, shall be saved. They that are revolted, and doe revolt, make you to feele in their unhappinesse, how happy you are, to bee the children of God elected to eternall life. For it is upon this election, and so, upon the good pleasure of God, that your perseverance doth depend. Acknowledge in it both his infinite mercy, supporting you, and pardoning you daily so many faults and finnes, and also his incomprehensible goodness: leading you, as it were by the hand,

N

to

Mat. 14.  
13.

3. To  
keepe our  
selves  
from a-  
postacie  
and dissi-  
mulation.

to the enjoying of eternall life. Abhorre you and detest that miserable, yea cursed and unhappy state of these Apostates, that yee may also hate and detest the ambition and the pride, the evill conscience, the despising and abuse of the gifts of God, the love of the world and those other vices, which threw them headlong into ruine: and on the contrary, love, search and follow all that which God hath ordained to nourish godlinesse, faith, charitie, humilitie in us, and other gifts and graces which proceed from the election, and are meanes ordained by the providence of God, to guide us to the happinesse promised to those which shall continue unto the end. Keepe your selves hereafter from these false *Nicomus's*, who to avoid the crosse, will abandon (by a sacrilege intollerable) their bodies to Idolatrie, and so consequently to the de-

devill, in reserving, as they say, their hearts unto God. Will the most carelesse husband among them, content himselfe, if his wife, giving over her body to whoredome, should say unto him, that she keepeth nevertheless her heart unto him? Yee are not your owne, saith Saint Paul, yee are bought with a price: Then glorifie God in your body and in your spirit; which both appertaine unto God. Againe, Clense your selves from all filthinesse both of body and spirit, finishing your sanctification in the feare of God. Persevere constantly in the Church, which is your mother, that you may bee the heires of the father. It sufficeth not to keepe your soules from poyson, yee must nourish them that they may live. Rather than wee will suffer our bodies to die of hunger, wee will sell all to get bread: and

1. Cor. 6.  
19.

1. Cor. 7. 1.

4. To use  
the holy  
Ministry.

John 5.  
27.

we would runne through the fire in such a case to save it. At the least, let us follow those that in the time of famine, forsake their countries to find food. The soule is more precious than the body. And therefore must we labour more to have the bread abiding unto eternall life, than for that that it perisheth. Alwayes thinke with your selves our soules must live, and it is to tempt God to desire to live without food. Therefore wee must seeke food, that wee may live.

Col 3.16.  
Psal. 1.2.  
A& 17.11  
Deut. 6.  
Psal. 119.  
A& 2.42.

Now, true it is, that to read and meditate the word of God in the house, and to keepe there the family, is a holy exercise, and very profitable for the nouriture of the soule. It is commanded of God, and such as are negligent in this ducie, shew that they have no care of the life of their soules: yet this doth not suffice. We must confesse

tesse the name of God, and call upon him in the assembly: wee must heare the Sermons, and communicate at the holy Sacraments: wee must joyne and keepe our selves united with the Church, which is the pillar and sure ground of truth, and the mother of the children of God. This onely title of mother given to the Church, teacheth us, that there is no entrance into the life that lasteth ever, except wee bee conceived in the wombe of this mother, that shee beare us, and bring us forth, and give us sucke of her breasts: finally, except she hold and keepe us under her conduct and government, untill (being unclothed of this mortall flesh) we be made like unto the Angels. In ancient time the faithfull were called Disciples. For the Church is also called the Schoole of Christians, wherein (according to the in-

1. Tim. 3.  
15.

Gal. 4. 26

Acts. 11.  
26.

2. Cor 3.

6.

1. Tim 3.

13.

Heb. 3. 6.

Ephef. 2.

19.

2. Cor 3.

8.

Rom. 8. 9.

firmities that is in us) wee must  
 bee the Disciples of Christ all  
 the dayes of our life. This  
 Church is also often signified by  
 a Temple : and the holy Mini-  
 sterie is ordained of God to  
 build it. Therefore whosoever  
 despiseth it cannot bee builded  
 in this Temple to bee there a li-  
 ving stone. This Church is the  
 house of God : the faithfull his  
 household servants and children.  
 Therefore whosoever doth not  
 enter, and abide in the Church,  
 cannot call himsele the child or  
 household servant of God : The  
 preaching of the Gospell is the  
 ministry of the holy Ghost, of  
 life and of glory : whosoever  
 refuseth to heare it, hath not the  
 spirit of Christ, and consequent-  
 ly pertaieth not unto him, and  
 so abideth in death and everla-  
 sting shame. See how yee must  
 thinke in your selves of the be-  
 nefit, vtilitie, yea and the neces-  
 sitie of the holy Ministerie, to  
 say

say with *David*: O Lord of  
hosts how amiable are thy ta-  
bernacles? My soule desireth  
greatly, yea and longeth after  
the courts of the Lord. My  
heart and my flesh rejoyce in  
the living God. Blessed are  
they which dwell in thy house,  
and praise thee continually. Let  
the tast and need of this spiri-  
tuall food cause those that are  
now deprived of it, to say with  
*David*: Like as the Hart de-  
sireth the water brookes, so lon-  
geth my soule after thee O  
God: My soule is a thirst for  
God, yea even for the living  
God, saying: Alas when shall I  
come to appeare before the pre-  
sence of God? When we shall  
bee deprived of our countrey,  
wife, husband, trafficke, goods,  
dignities, and other things plea-  
sant to the flesh: let all these  
be nothing to us: but let us say  
with *David*, I have asked one  
thing of the Lord, which I will

Psal. 84. 2.

Psal. 42. 1.

Psal. 27.

still require, that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and carefully to visit his Temple. If *David*, a man excellent in faith and all vertue, a Prophet, and as an Angell amongst men, confesseth so roundly, and so often, the need that himselfe had to be in the Temple of the Lord, feeling himselfe as it were ravished with a most fervent desire of this benefit, what ought wee to feele in our selves, who are yet so ignorant, so weake, so corrupt, in the midst of so many dangers? Say then from the heart with the same *David*: O Lord I love the habitation of thy house, and the place where thine honour dwelleth: And that good God and almighty father, who hath care to nourish our bodies, yea and provideth for the nourishment of the little birds, will without doubt heare your

Psal. 26 8.



your desire, and will provide for the nourishment of your soules.

Moreover (accomplishing his promise made by *Esay*, of pouring out of waters upon the dry ground) hee will make you to grow as the grasse, and as the willowes by the river sides, for the joy and comfort whereof, one shall say, I am the Lords, an other shall call himselfe by the name of *Iacob*, an other shall subscribe with his hand, I am the Lords, and shall call himselfe by the name of *Israel*. But understand farther, that the Gospel whereof yee make profession, is a doctrine not to fly about in the understanding, but to take seate in the heart, not in the tongue to talke onely, but in the life and holy workes. Then be yee doers of the word, and not onely hearers deceiving your selves. God hath adopted you for his children, but on this condition, that the Image of  
N5 Christ

*Esay* 44.

5. To walke in the feare of God.

*Iam.* 1. 22.

1. Cor. 6.

19.

1. Cor. 3.

16.

Rom. 6.

Rom. 6.

18.

Christ may shine in you. God hath chosen and called you to be his Temples, and to dwell in you by his holy spirit: Remember yee that the Temple of God is holy, and that it is not lawfull to defile it, nor to put holy things to prophane uses. God hath created you for his glory, and Christ hath redeemed you, that yee might bee his: Remember then that you must bee consecrated and dedicated unto God neither to thinke, say nor doe any thing but to his glory. Yee are dead to sinne, but living to God by Iesus Christ: Apply not then your members to bee instruments of iniquitie to sinne, but apply you unto God, as being of dead, made alive, and your members to be instruments of righteousness to God. Yee are made free from sinne by Christ, but it is to bee servants to righteousness. Remember that which

Saints

Saint *Paul* saith, that if yee live according to the flesh yee shall die : but if by the spirit yee mortifie the deeds of the flesh, yee shall live : they that are of Christ have crucified the flesh with the concupiscences of it. If yee live in the spirit, walke also in the spirit. As out of fire proceedeth inseparably heate and brightnesse : in like manner if yee have received Christ for justification, yee must have him also for sanctification. If yee have hope to see Christ as he is, purifie your selves as he is pure, following peace with all men, and holinesse, without which none shall see God. Remember what the faithfull soule saith, I have washed my feete, how shall I file them againe?

The band betweene God and us is holinesse, inasmuch as it appertaineth to his glory, that he which is holy, have no acquaintance with iniquitie and

Rom. 8.

13.

Gal. 5.24.

1. Cor. 1.

30.

1. Iohn 3.

2. 3.

Heb. 12.

14.

Can. 5.3.

1. Pet. I.

15.

2. Cor. 6.

uncleannesse. Be yee then holy, for I am holy saith the Lord. What participation is there, saith Saint *Paul*, of righteousness with unrighteousnesse? what fellowship hath light with darkenesse? what agreement hath Christ with *Beliall*, or what part hath the beleeving with the infidell? or what agreement hath the Temple of God with Idols? For yee are the Temple of the living God; wherefore depart from amongst them, and separate your selves, saith the Lord, and touch not any uncleane thing. The end of our regeneration is, that there may appeare in our life, an holy melody and consent betweene the righteousness of God and our obedience. Yee have understood here before, that the desire of the heart to consecrate your selves to God, is a marke of your election and adoption. But see yee that this desire may shew

shew it selfe by the workes of godlinesse and charitie. If you make profession that yee know Christ: know yee according to the doctrine of Saint *Paul*, that yee have not knowne him as ye ought, if yee mortifie not the old man, and put on the new, walking in righteousness and true holinesse. God hath drawne you out of the power of darknesse, and hath transported you into the kingdome of his beloved sonne. Walke yee then as the children of light: Renounce this cursed bondage of Sathan: Shew that yee are faithfull and not traitors to Iesus Christ: Be yee without reproach and single hearted. The childrer, I say, of God, unproveable in the midst of this crooked and perverse nation. Among whom yee shine as lights in the world, which beare before you the word of life. Shew your selves to feeble the whole-

Ephes. 4.  
20.

Col. 2. 13.

Phil. 2. 15

it 2. 11.

Iam. 4. 4.

Ephes. 5.  
11.Iob. 28.  
28.Esay 33.  
6.

Gen. 17. 1.

wholesome grace of God ,  
 which teacheth you to renounce  
 all infidelitie and worldly lust to  
 live soberly , justly , and godly.  
 Thinke in your selves , that the  
 friendship of the world is en-  
 mitie to God. And that ye can-  
 not be friends to the world, but  
 that yee must needs be enemies  
 to God. Have no fellowship  
 with the unfruitfull workes of  
 darkenesse , but rather reprove  
 them , so as your holy conversa-  
 tion may serve for a prooffe and  
 checke to such as walke disorder-  
 ly. Remember what God  
 said to man , The feare of the  
 Lord is true wisdome , and to  
 depart from evill is understand-  
 ing. Let the favour of God  
 bee our treasure : walke as it  
 were, before him, as he comman-  
 ded *Abram*. Thinke that yee  
 are not your owne , to live for  
 your selves according to your  
 owne wisdome and pleasure,  
 but that yee. appertaine unto  
 God.

God, that yee might live unto him, and according to his wisdom and will reveled unto us in his word. That man hath much profited, who knowing that he is not his owne, hath taken away from himselfe, and his owne reason all. Lordship and dominion, to resigne it to bee guided according to his pleasure. There is no vice more common, more pernicious, or more hard to cure than the love of our selves: and therefore there is no lesson more necessary than it which Iesus Christ taught his Apostles: That to be of the number of his disciples, we must renounce our selves. Renouncing then your selves, hate yee that which is evill, & cleave unto that which is good, inclined by brotherly charity to love one another. Procure things that are good, not onely before God, but also before men. If it bee possible, so much as in you lyeth, have  
peace

Math. 16.  
14.

Col. 3. 12.

1. Iohn  
10.

Iohn 13.  
35.

1. Cor. 12.  
25.

peace with all men. Be wee as the elect of God, holy and beloved, clad with the bowell of compassion, of kindnesse, of humilitie, of meekenesse, of long suffering, forbearing one another, and forgiving one another, if any man have a quarrell with another, even as Christ hath forgiven you. Love one another, as God hath loved you. For herein is the difference between the children of God, and the children of the devill, and wherein yee may be knowne to be the true disciples of Christ. Yee are all members of one body, let there bee no division or parts taking among you, but feelee the afflictions of those that weepe, to weepe with them, and to comfort them, and rejoyce with those that rejoyce, to praise God with them. If yee bee the Citizens of the Cirie *Ierusalem*, and will have a sure dwelling in it, walke in  
inte-



integritie, labour to deale justly, speake the truth from your hearts, keepe you from slander-  
ing, covetousnesse, and all other corruption. Acknowledge in all men the image of God, whereunto you owe honour and love: and in your brethren acknowledge the renewing of this Image, and the brotherly conjunction in Christ, in doing good to all men, love, honour, and helpe, especially those that are of the household of faith. Yee are debtors to your neighbours of all that yee have, or are able to doe, to bee disposers of it with condition, that yee render to God an account. Honour the graces of God in your brethren, and cover their infirmities by charitie, bee quicke to heare, but slow to speake, and slow to wrath. For the wrath of man worketh not that which is righteous in the sight of God. Doe not desire, hope, or  
i imagine

Psal. 15.

Gal. 6. 10.

1. Pet. 10.

1. Pet. 4. 8.

1. am. 1. 19.

1. Pet. 2.

12.

Luke 7. 3.

2. Cor. 13.

11.

Phil. 2. 13.

imagine any other meanes to  
 prosper by, than by the blessing  
 of God. And doe not looke,  
 that hee should advance by the  
 aide of his blessing, that which  
 hee hath accursed by his mouth.  
 So goe forward in the amend-  
 ment of your lives, that this  
 day may passe yesterday. Seale  
 to the puritie of the doctrine,  
 with the holinesse of your life,  
 that the ignorant seeing your  
 blamelesse conversation & este-  
 ming you by your good workes,  
 may glorifie God, and embrace  
 the Gospell with you, when it  
 shall please God to call them.  
 Have mind of that great curse  
 pronounced by the high Iudge,  
 against such as offended any of  
 the very least. Furthermore, re-  
 joyce in the Lord, endeavour to  
 be perfect, bee comforted, be of  
 one consent, live in peace, and  
 the God of love and peace shall  
 bee with you. But as it is God  
 which worketh in us both to  
 will,

will, and in worke to accomplish according to his good pleasure : So above all things imploy your selves to pray fervently and continually. Prayer (saith *Chrysostome*) is the soule of our soules. For it also is the soule which quickneth all the actions of the children of God. It was the lifting up of *Moses* hands to heaven, which strengthened *Iosuah* and his Army, and gave him victory over the *Amalekites*. And indeed ; without the grace of God, the which we obtaine by prayer, all that we doe is but vanity. Faith is the key that openeth the coffers of the treasures of our God. Prayer is the hand to draw it out to enrich our selves. Prayer lifteth up our hearts from earth to heaven ; it renneweth the memory of the promises of God to confirme us ; it assureth us against all that wee can feare, it obtaineth all that wee can desire.

6. To  
pray to  
God.

Exod. 17.  
11.

fire. It giveth rest and contentment to our soules. It keepeth and strengtheneth the feare to offend God. It increaseth the desire to goe unto him, whom in praying wee feelee to bee the spring and heape of all good things. It ingendreth in us a stedfast despising of the world, and renouncing of the flesh: it representeth unto us the heavenly and everlasting felicitie, that wee may aspire to the enjoying of them. There is nothing to bee more desired, than to bee conversant with him, without whom wee cannot bee happy. But hee that will alwayes be with God, he must alwayes either pray or read. For when we pray wee talke with God: and when we read, God talketh with us. The more we are exercised in prayer to God, the more wee increase in godliness. Therefore also wee may not bee wearie or faint-hearted  
in

*August. in  
Psal 85.*

in prayer , although the Lord deferre to make us feele the fruit of our prayers. For wee have a promise of him that cannot lye , that whatsoever wee aske of God in the name of Iesus Christ , it shall bee given us. If hee deferre, for some time, to make us feele the fruit of our prayers, it is for our greater benefit. Let us continue still and waite , knowing assuredly, that he, who according to his fatherly love and bounty, desireth our good , can (according to his infinite power) give that which we aske of him, and according to his truth will heare us : hee also according to his wisdom knoweth the fittest time, as is before said , and the meanes most apt to make us feele the fruit of our prayers. When we aske of God (saith *S. Bernard*) even those things that concerne this present life : our prayers are not so soone gone out of our mouth

mouth, but they are written in his booke : and we ought (saith he) to bee assured that hee will either give the thing it selfe which we have asked, or other things which he knoweth to be more profitable for us. To conclude, Prayer is the most mighty and fruitfull worke of charity, seeing by it we helpe our neighbours present and absent, known and unknowne, great and little, and that both with spiritual and corporall good things, drawing by our prayers the blessing of God upon them. And in this confidence my very deare and worshipfull brethren, I will continue in this dutie and office of charitie, earnestly to pray to God for you, and particularly I will water with my prayers to God this Exhortation, which I have directed unto you, beseeching him with all my heart, that being comforted and strengthened thereby, in the doctrine of  
the


the truth, which yee have received, yee may continue constantly in it, sealing it by the workes of godlinesse and charity, comforting your selves in the Lord, in that yee are his welbeloved Children in Iesus Christ: and surmounting all temptations and assaults, to the end, that by the power of the Holy Ghost departing Conquerors out of all conflicts, yee may attaine at the last, to the crowne of glory, which God hath prepared to all his children, through Iesus Christ our Lord. Now the God of peace sanctifie you throughout, and preserve your whole spirit, and soule, and body blamelesse, untill the comming of our Lord Iesus Christ. He that hath called you is faithfull, who also will doe it, I also beseech you (my brethren) to employ yourselves more and more in fervent and continuall prayers, for the preservation, prosperity and advancement-

1. Thess. 5  
23.

vancement of his Church, so mightily assailed on all sides; and particularly to bee mindfull of me in your prayers, that it may please the Father of light, from whence all good gifts doe come, to continue his mercies towards me, and to guide mee alwayes with his holy spirit, with the increase of his gifts and graces to accomplish the rest of my life, serving faithfully and holily to his glory, and the advancement of the kingdome of our Lord Iesus Christ. *Amen.*

## CAP. 13.

*Holy meditations and prayers.*

 Lord God Almighty, all good and all wise, wee are confounded before thy holy majestie, not (O Lord) for the troubles and extreame calamities wherewith wee are oppressed



sed in these dayes full of tribulations, anguishes and teares : but as much as wee have offended thee , and forasmuch as our sins, our ingratitude , and rebellions have kindled his wrath against us : and chiefly for as much as the wicked and infidels, take occasion by thy just judgements and corrections to blaspheme thy holy name. Alas Lord, wee yield our selves guiltie before thee, confessing that wee are inexcusable, and unworthy to be named thy children : yea we are worthy of hell, and to be creatures accursed for ever. For (O our good God) when we were the children of wrath , thine enemies, abandoned to all evill, thou hadst pitie upon us poore and abominable sinners. Thou hast cast the eyes of thy favour upon us. Thou hast given thy welbeloved sonne Iesus Christ to the shamefull and cursed death of the crosse for us. Thou  
O                      hast

hast given us thy holy Gospell, that blessed and joyfull tidings of our salvation : Thou hast accompanied it with thy spirit to lighten us, to draw us unto thee, to make us partakers of the treasures of thy kingdome and of eternall life. Thou hast stretched out thy hand from heaven to the depth of hell, to pull us backe, and to make us thy happy children. Thou hast done according to the good pleasure of thy will, inasmuch as thou shewest mercie on whom thou wilt shew mercie. Alas Lord, ought not we to acknowledge the day of thy visitation, and the time of salvation? Ought not we to feele the abundant riches of thy incomprehensible grace towards us, to love, serve, praise, and adore thee? to renounce our selves, the world and the flesh, and all that which is contrary to thy glory: yea to abhorre all that doth displease thee? to walke  
as

as the children of light, and to consecrate our selves unto thee, to bring forth fruits worthy of thy Gospel, and becoming the children of such a Father: to be as bright lights in this darke world, to give light to the poor ignorant ones, to draw them with us into the way of salvation. But alas O Lord O God we (quite contrary) having brought into thy Church the world and the flesh, have kept in our selves these enemies of thy glory, these plagues of our soules, and have served them. Our infidelity and our flesh have made us love the earth more than the heaven, the world more than thy Kingdome, the filthinesse and dust of vaine riches, more than the treasures of heavenly and eternall good things, the smoke of humane honors, more than the glorious estate to bee thy children, and brethren of thy sonne Iesus Christ. Covetousnesse the root

of all evill, hath hardened our hearts to despise thy poore ones, even Iesus Christ in his members. Wee have slandered thy holy Gospel by frauds, deceits, and robbings: occupying our traffique and doing our affaires, as people having no knowledge of thee. The aire in the Cities where thy word hath beene preached, hath beene stinking and infected, with the whoredomes, adulteries, and other infamous acts that there hath beene committed. Gluttony and drunkenness have made brutish those, that for thy blessings and bounty ought to have prayed thee. Every man thinking onely how to profit and advance himselfe in this world, to the despising of thy holy service, and the building of thy Church. The profession of thy holy religion hath served many, but for the cloake of their iniquities. We have put our trust

in

in the arme of flesh, and in broken reeds, seeking comfort for thy Church of the enemies of it, in forsaking the fountaine of living waters, and the almighty Crimes, trespasses, blasphemies and iniquities have beene winked at and supported in defiling the seat of thy justice, without punishment: thy threatnings and promises rejected as vanities, the holy Ministerie of the word despised, the chastisements which thou hast exercised on our brethren neglected, without thinking what our selves have deserved. We have not felt sorrow for the afflictions of thy children, to mourne with them, and to feare thy judgements. And what shall wee say more, O Lord? Our iniquities are as mountaines, our ingratitude and rebellions, as the great deepe, our whole life before thee, being nothing else but a continuall sin and despising of thy holy Maje-

sty. If they who never heard speake of thy sonne Iesus Christ, and that have not knowne thy will, are justly punished in thy wrath; what judgement, what condemnation, what hels and curses have we deserved, having so vilanously, so long, so obstinately, despised thy holy instructions, thy promises, thy threatnings, and the examples of thy judgements, which thou hast exercised before our eyes? Also the voice of our ingratitude is ascended before thee: our iniquities have, and doe cry vengeance against us. These are the procurers and advocates of thy justice, soliciting these judgements against us. Our sins have strengthened our enemies, and have made them conquerors over us. We have sown iniquity, and we have reaped afflictions: as thou seest, O Lord our God, that thy children are banished, spoyled, & impoverished, that

that they are cruelly deat with-  
all, troden under foote, and expo-  
sed to the laughter of thine ene-  
mies. Our persecutors make a  
sorne of those, over whom  
thy name is called on, and they  
make their boast of the evill  
that they doe: They scatter  
thy flocks: They throw downe  
the scepter of thy sonne Iesus  
Christ: They deprive thy chil-  
dren of the pasture of thy  
word. Those temples (O Lord)  
those temples where not long  
since, thy praises did sound, in  
which the holy Gospel was  
preached, the Sacraments purely  
ministred, thy name religiously  
called on: These temples, O  
Lord, are now defiled with idols  
and idolatrie, the abominable  
Masse is established againe, false  
tales and lies are preached. These  
temples where thy people as-  
sembled in so great number to  
praise thee, and to behold thy lo-  
ving countenance, are now filled

with people blaspheming thy holy name , and treading under their feete the blood and glory of thy sonne Iesus Christ. This youth of Orphanes , fondlings, and others that went to schoole, being brought up in the knowledge of thee, and nourished in thy feare, is now given up to the enemies of thy truth, to bee instructed in the damnable doctrine and service of Antichrist. O good God, our Sun is turned into darkenesse, the Moone into blood, our health into sicknesse, our life into death : And yet, if thou shouldest punish us yet more rigorously, than hitherto thou hast done, and that for one stripe we should receive an hundred : if thou shouldest transport the kingdome of thy son from us, to the Turkes, and the Jewes : If thou shouldest send such a famine of thy word, as running through the Forrests to have some refreshing, & finding  
none,



none, our soules should faint :  
Yea Lord, if thou shouldst  
throw us downe into hell : wee  
confesse that it were very right,  
and yeeld our selves guilty, ac-  
knowledging that we have well  
deserved it. Notwithstanding,  
O good God and father, there is  
mercy with thee, yea thy mer-  
cies are infinite to swallow up  
the multitude and greivousnesse  
of our sinnes. Thou art a God  
gracious and pitifull, slow unto  
wrath, abounding in mercie and  
truth, keeping mercie for thou-  
sands, pardoning iniquitie, trans-  
gression and sinne. Thou hast  
said that thou wilt not the death  
of a sinner, but rather that hee  
turne and live. Convert us then,  
O Lord, that we may be conver-  
ted, and that we may live before  
thee. We are poore sinners, we  
confesse it : but yet thy son Iesus  
Christ came into the world to  
save sinners. Behold us then, O  
Lord, not in our selves (for wee  
are

are unworthy of thy grace) but behold us in the face of thy son Iesus Christ, and for his sake, bee at one with us, and be mercifull and favourable unto us : that in the multitude of our sinnes the greatnesse of thy grace may shine : if thou regard our iniquities, who is he that is able to stand before thee? We have bin unfaithfull, but thou remainest still faithfull. Thou canst not renounce thy mercie and goodnesse : wee have forsaken thee, but thou hast promised not to forsake us. We have forgotten thee, but thou hast said, that though a mother should forget her child, yet wouldst not thou forget us. Thou hast made a covenant with us, wherein thou hast promised to pardon our sins, and to remember our iniquities no more. Thou hast promised, that though our sinnes were as red as scarlet, thou wouldst make them as white as wooll : if  
they

they were as red as crimson, that they should be made as white as snow. We are heaue laden, and labour with our iniquities. But Iesus Christ hath called us to him, and hath promised to refresh us. Have pitie then on us, O Lord, have pitie upon us, Let our miseries move the bowels of thy mercie. Forgive us (O our God) forgive us for thine owne sake, for the glory of thy name, and for thy sonne Iesus Christs sake : Impute unto us the goodnesse that is in him, that the euill that is in us may not be imputed. Thou hast punished the iust, that thou mightest pardon the wicked : Accept thou the merits of his death and passion, for satisfaction of all that is in us, worthy of thy wrath and indignation : and make us to feele the fruits of our reconciliation with thee. If thou wilt afflict our bodies, have yet pitie of our soules. If thou wilt im-  
verith

are unworthy of thy grace) but behold us in the face of thy son Iesus Christ, and for his sake, bee at one with us, and be mercifull and favourable unto us : that in the multitude of our sinnes the greatnesse of thy grace may shine : if thou regard our iniquities, who is he that is able to stand before thee? We have bin unfaithfull, but thou remainest still faithfull. Thou canst not renounce thy mercie and goodness : wee have forsaken thee, but thou hast promised not to forsake us. We have forgotten thee, but thou hast said, that though a mother should forget her child, yet wouldst not thou forget us. Thou hast made a covenant with us, wherein thou hast promised to pardon our sins, and to remember our iniquities no more. Thou hast promised, that though our sinnes were as red as scarlet, thou wouldst make them as white as wooll : if they

they were as red as crimson, that they should be made as white as snow. We are heauie laden, and labour with our iniquities. But Iesus Christ hath called us to him, and hath promised to refresh us. Have pitie then on us, O Lord, have pitie upon us, Let our miseries move the bowels of thy mercie. Forgive us (O our God) forgive us for thine owne sake, for the glory of thy name, and for thy sonne Iesus Christs sake : Impute unto us the goodnesse that is in him, that the euill that is in us may not be imputed. Thou hast punished the just, that thou mightest pardon the wicked : Accept thou the merits of his death and passion, for satisfaction of all that is in us, worthy of thy wrath and indignation : and make us to feele the fruits of our reconciliation with thee. If thou wilt afflict our bodies, have yet pitie of our soules. If thou wilt impoverish

verish us on the earth, deprive us not yet of the riches of heaven. If thou wilt take away the bread of our bodies, yet leave us the spirituall bread of our soules. Though we be in reproach among our enemies, yet let not thy name be blasphemed. Though we bee accursed of the world, yet let us bee blessed of thee. Though the world hate us, yet let thy love abide upon us. O Lord wee are thine, forsake us not. Thou hast said, I am the Eternall, this is my name, I will not give my glory unto Images, nor my prayse unto another. For thine owne sake then, even for thine owne sake have mercie upon us. For why shall thy name bee blasphemed for our sakes? Not unto us Lord, not unto us, but unto thy name give glory and honour, in shewing forth the riches of thy graces, of thy truth, and of thy might. Thou art the God of glory, sancti-

sanctifie thy name, in drawing  
light out of our darkenesse, and  
life out of death, making per-  
fect thy power in our infirmity,  
and thy great grace in our un-  
worthinesse, to thy praise and  
glory. Heare the blasphemies  
of thine enemies, boasting  
themselves in their counsels  
and their forces, triumphing  
and rejoycing in our confusion:  
as if wee were not thy people,  
thy children, thy Church:  
as if we were cast off of thee:  
as if thou were not able to  
helpe or keepe us. Neverthe-  
lesse, thou art our creator, and  
wee are the worke of thy  
hands: Thou art our shepheard,  
wee are thy flocke: Thou art  
our father, wee are thy chil-  
dren: Thou art our God,  
we are thine inheritance: Thou  
art our Redeemer, we are thy  
people whom thou hast bought.  
It is thou also (O our God)  
who by thy word alone, hast  
created

created the heaven and the earth , the sea and all that is in them : it is by thee that all things live , bee, and have their moving : it is of thee , by thee , and for thee , that all things are. It is thou which dost whatsoever thou wilt : And there is neither counsell, wisdom, nor strength against thee. Represse then, O Lord, the rage and furie of thine enemies , breake their forces , dissipate their counsels, confound them in the bold enterprises which they have taken in hand against thee, and thy sonne Iesus Christ. Maineraine the rest of thy flocke , which thou hast kept untill this day. Establisth againe the Churches that are ruined and disperfed. Suffer not the memory of thy name to bee abolished from the earth : rather let thy word found, and thy Gospel bee preached , where it hath not yet beene heard , to gather thine elect



elect unto thee, and to magnifie  
thy name : And that so we may  
see it florish more and more,  
and the kingdome of thy  
sonne Iesus Christ our  
Lord to be advanced  
for ever more.

*Amen.*





## THE NECESSITIE AND BENEFIT OF AFFLICTION.

**G**reat trouble and vexation,  
the righteous shall sustaine :  
By Gods determination,  
whilst here they doe remaine.  
Which grievous is and irkesome both,  
for flesh and blood to beare :  
Because by nature we are loath,  
to want our pleasure here.  
And eke because our enemy,  
that ancient deadly foe,  
Sathan, with cruell tyrannie,  
the worker of our woe,  
Doth still provoke the wicked sort,  
in sinne which doe delight,  
To please themselves and make great sport,  
to vex us with despight.

Yet

## The benefit

Yet doe the righteous by the crosse,  
more blessed things obtaine:  
Than any way can be the losse,  
the dolor, or the paine.  
The losse is that which in few dayes  
would passe, fade and decay  
Even of it selfe: the gaine alwayes  
can no man take away.  
All earthly estimation  
the Crosse may cleane deface:  
But heavenly consolation  
the soule doth then imbrace.  
Afflictions worldly pleasures will  
abandon out of mind:  
Then is the soule more earnest still,  
the joyes of heaven to find.  
The worldly riches, goods & wealth  
by troubles may depart:  
The inward joyes and saving health,  
may wholly rule the heart.  
In trouble friends doe start aside,  
as clouds doe with the wind:  
But Gods assistance doth abide  
to cheare the troubled mind.  
If wee should feele these losses all  
at once, by sudden change:

We

## of Affliction.

We may not be dismayed withall,  
though it seeme very strange.  
Iob lost his friends, he lost his wealth,  
and comfort of his wife :  
He lost his children and his health,  
yea, all but wretched life.  
When all was gone, the Lord above  
did still with him remaine :  
With mercie, kindnesse and with love  
asswaging all his paine.  
Teaching him by experience,  
that all things fickle be,  
(which subject are to humane sense)  
and yeeld all misery :  
But godlinesse within the heart,  
remaineth ever sure,  
In wealth and woe, it is her part,  
true comfort to procure.  
Affliction turn' th these worldly joyes  
to greater paine and woe :  
Because the love was link'd with toyes ;  
religion is not so.  
For when mans heart doth most delight  
in pleasure, wealth and pride :  
Religion then will take her flight,  
she may not there abide.

Whereby

## The benefit

Whereby our soules in wofull plight  
continually remaine :

Yet have not we the grace or might,  
from such lusts to refraine.

In which estate most wilkingley,  
(though tending right to hell)

We count our chiefe felicitie,  
and love therein to dwell.

Therefore the Lord which is above,  
regarding us below,

With mercie, pitie, grace and love,  
that alwayes from him flow,

Doth mixe with grieve these earthly things,  
wherein we doe delight,

Which to our soules all sorrow brings,  
or else removeth them quite.

Then doth the holy word of God,  
most comfortable seeme :

Which we (before we felt the rod)  
more folly did esteeme.

The world which earst most pleasant was,  
now loathsome seemeth to be.

It doth appeare (as in a glasse)  
all fraught with misery.

Then feare we hell, then fly we sinne,  
then seeke we heaven the more :

## of Affliction.

To use good meanes we then beginne,  
which we despise before.

Then can we pray, then can we call,  
to God for strength and grace:  
Which things before might not at all,  
with us have any place.

Then heare we with attentivenesse,  
then read we with all care:

Then pray we with great ferventnesse,  
no travaile then we spare.

Then shall we see, feele and confesse,  
the state wherein we dwelt,

To be nothing but wretchednesse,  
though worldly joyes we felt.

Because the soule by godlinesse,  
more comfort doth receive

In one day, than by worldlinesse,  
in many we atchieve.

Then we with David shall confesse,  
that God from heaven above,

(By humbling us) doth well expresse  
his mercie and his love.

For ere we felt the scourging rod,  
we err'd and went astray:

But now we keepe the law of God,  
and waite thereon alway.

Then

---

The benefit of Affliction.

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*Then for Religion love the crosse,  
though it doe bring some paine:  
The joy is great, small is the losse,  
but infinite is the gaine.*

---

**FINIS.**





